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Zion's Herald.

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THE CURRENT ISSUE.

Rev. Dr. A. Whedon, in a lucid and discriminating paper on the first page, shows "What Interest Methodism has in the Present Theological Controversy."

"The Ecumenical Conference" receives editorial comment on the same page.

The conclusion of Miss Willard's very entertaining reminiscences of "The Methodist Mecca" will be eagerly turned to on the second page.

Paul Penman continues to materialize his "Sunday Meditations."

Bishop Hurst presents the claims of the great "American University" in a cogent "Appeal."

"The Still Hour" breathes a devotional spirit into the receptive heart.

Dr. J. O. Peck takes "The Golden Gate" for a text in his interesting letter from the Pacific Coast, on page 5.

Readers of the Family Department will find the usual amount of good miscellany, including the reproduction of Whittier's last poem in the *Independent*—*"Between the Gates,"* a true story of "How One Missionary was Called," by Catherine Mann Paxson; a most touching and inspiring story from the *Interior*—"In Partnership with the King"; short articles and poems, "Thoughts for the Thoughtful," and a chat with "Aunt Serena."

The usual departments—editorial, Sunday-school, church news, etc.—are filled to overflowing.

The Outlook.

It was only a scare after all—the reported seizure of Cape Sigrí on the Island of Mitylene by a British force as a checkmate to Russia's success in obtaining from the Porte permission to send some of her troop ships through the Dardanelles. And yet whether a mere feint, or a shore drill, it is not without significance. It may at any moment become a fact. Either Mitylene or Tenedos is the natural strategic basis for operations against the Hellespont. And such operations have been provoked by Turkey's concessions, which violates well-known treaty obligations. But this is not all. By the Treaty of Paris in 1856, Russia was prohibited from maintaining a fleet in the Euxine. She took occasion during the Franco-Prussian war to notify the Powers of her intention to disregard this restriction. England and Austria protested; Germany acquiesced. Since that time the building of ships has rapidly progressed, until now the Black Sea fleet is one of the most powerful in the south of Europe. It includes three 10,000-ton battle-ships, of good speed and heavily armed; another of 8,200 tons; two circular ironclads of the "Popoff" class; a half-dozen gun-boats; and an efficient fleet of torpedo vessels. This formidable squadron has more serious work in contemplation than to patrol the Euxine. The utter defencelessness of Turkey is a constant provocation to the seizure of Constantinople. One bold swoop, and the long-converted prize would be snatched. All Europe would go to war, of course, and the Mohammedan world besides; but to meet this exigency the Czar has been long preparing. No wonder, therefore, that England maintains a force of twenty-five war vessels (seven of them battle-ships) in the Mediterranean, and that Vice-Admiral Tryon, reputed to be the ablest flag-officer in the British service, has been ordered to command it, or that this fleet should be found hovering around the approaches to the Dardanelles.

The promptness with which France sided with Russia in the Dardanelles incident, is to be recalled in forming an adequate estimate of the present status. The Triple Alliance has forced these two separated and utterly hostile governments into a compact which, on the surface at least, is more friendly and close than that between Germany, Austria and Italy. The ovation given to the Russian military attaché in Paris last week at the close of the series of manoeuvres, the proposed visit of the Czarina to France as a sort of imperial ambassador to ratify the agreement between the two countries, and the Franco-Russian convention recently entered into by which the two powers obligate themselves to mutually guard the frontiers of China in case of a rebellion, each nation to respect the missionary and religious work of the other, are sufficient indications (to say nothing of the Dardanelles matter) of the ardor with which France will support Muscovite policy both at home and in the Far East. With such a backing the Czar may well feel that he can start fresh intrigues in Roumania, send spies to prepare the way for his armies to enter Afghanistan, or even take his fleet through the Dardanelles and dispute with England the control of the Mediterranean. There is no practical hindrance just now why any of his schemes might not be attempted, unless it be the famine which threatens a part of his domain, or the change to an improved style of small arms for his soldiers which is now going on. These, however, would not deter him if he once decided that the hour had come for him to strike.

The terrible disaster in Spain, the sickening details of which have been published in our news-sheets during the past week, occurred in the very heart of the country, and was occasioned by heavy rains, succeeding a long dry season, falling upon the denuded mountain

ranges and running swiftly and strongly into the valleys. The rivers, suddenly swollen by this access of water, became floods overflowing all barriers and sweeping everything before them. The people dwelling in the towns and cities on the banks, though warned in many instances, did not realize their danger. A lull in the storm made them feel secure, and at night they retired to rest. Hundreds of these were drowned in their beds, or carried away with their homes when the tempest broke out afresh. Some idea of the magnitude of the disaster may be gained from the damage done at Consuegra. Five hundred and thirty buildings have utterly disappeared; 150 more are wrecked in part and must be demolished; 1,300 corpses, at this time of writing, have been recovered and buried; hundreds more are doubtless submerged in the thick mud which lies three feet deep in the streets. No pen can portray the fright, the anguish, the desperate struggles, the awful sufferings of that night of horror, or the desolation and impoverishment that have succeeded it. Provisions have been hurriedly sent to those made destitute. A relief fund has been started, the Queen subscribing \$20,000, and the Bank of Spain \$6,000. But every day furnishes fresh details of ravages in different provinces, and the calamity, when fully known, will probably prove to have been more appalling and destructive than that at Johnston in our own country. The case is one for international sympathy and aid.

The sixtieth birthday of President Díaz, of Mexico, on the 15th inst., was celebrated with great festivity. The governors of the twenty-seven States which compose the federal union, together with civil and military officials and prominent citizens, proffered their congratulations. There was a grand review of 8,000 troops in line, a torchlight procession, a reception, a banquet, and many rich presents were brought to the man whom the nation delights to honor. And the Mexicans have reason to honor their chief, as his message to Congress (which convened on the evening of his birthday) abundantly showed. The finances of the country have been prudently conducted, and "receipts will more than cover expenditures." No crisis is feared, and the national credit abroad is unquestioned. Seven new steamship lines have been contracted for to carry the mails without a subsidy. The customs tariffs have been revised. Telegraph and railway systems are rapidly developing. The Monterey & Gulf Railroad is finished to Tampico. The Tehuantepec contractors have been ordered to finish their work, and the route will soon be open from the Pacific to the Gulf. The penal code has been reformed. The public school system has been amended. A new sanitary code has been promulgated. Agricultural and mining industries are flourishing. In short, every interest of the country is prospering, and the President's administration during the past eight years has been so wise and successful, that the people will probably vote to retain him at the helm of affairs during a third term of four years.

Briefer Comment.

THE Monday morning papers announce that Russia formally disclaims any special privilege in the passage of the Dardanelles, and has no desire to invade India. She is even willing to make a definite arrangement with England, if the latter is inclined to accept it. The demonstration at Sigrí was so significantly indicative of English alertness and determination, that the Czar has found it convenient to change his tactics.

SOME interesting illustrations of the disturbing effect upon the upper air currents produced by the discharge of explosives at or near the earth's surface were observed by Mr. John T. Ellis (Gen. Dryden's assistant) last week during a balloon ascension from El Paso, Texas. Mr. Ellis went up 8,200 feet, taking meteorological observations every 500 feet. When he had reached an altitude of over 5,000 feet and was three miles away, several sticks of blackpowder, and dynamite in two-pound charges, were exploded on the ground. Mr. Ellis charged, the big balloon vibrated for ten or twelve seconds; he also felt the vibration from the clouds above him after the explosions had reached them. If these minor explosions on the surface could cause so perceptible and remote disturbances, what extraordinary vibrations must result from the explosion of a series of 21-lb. bombs 500 feet in the air, and of hydrogen balloons higher still! Surely, if moisture be present and suspended over a region thus bombarded, it can hardly fail to be released and descend in rain. In this connection it may be stated that a man named Frank Melbourne is credited with remarkable success in producing rain at Cheyenne, Wyoming, without the use of explosives and by a perfectly quiet and secret process conducted in a barn loft. He has taken a contract to cause rain to fall over a certain area in Kansas.

THE sensational rumors of the escape of ex-President Balmaceda, of Chile, were dissipated by the tidings which reached this country the first of the week that the supposed fugitive had ended his own life by a pistol shot in Santiago, the city of his birth life by a pistol shot in Santiago, the city of his birth life by a pistol shot in Santiago, the city of his birth

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it out, was President Balmaceda. The Chileans all most worshiped him then. He was the most distinguished man in South America. A place in history was assured for him there something like that of Washington in North American affairs. His character was without reproach. Within a single twelve months this splendid reputation was blasted. From being the man most beloved he became the man most cordially hated. The benefactor of his country became its deadliest foe—and all for personal ambition. Few careers in modern times have pointed a more vivid moral.

FREIGHT will be expedited two hours by the opening of the new St. Clair tunnel, which cost nearly \$2,000,000. But, then, few even of our merchants have any adequate idea of the enormous amount of freight to be transported. Says the *New York Tribune*: "When Secretary Windom, in the impressive speech which he delivered in the last hour of his life, cited the fact that the tonnage which passed through the Detroit River alone during the 234 days of navigation in 1889 exceeded by 2,468,127 tons the entire British and foreign tonnage which entered and cleared that year in London and Liverpool, and that the freight which passed through the St. Mary's Falls Canal in 1890 exceeded by 2,257,876 tons the entire tonnage of all nations which passed through the Suez Canal in 1889, he undoubtedly astonished the majority of his hearers, merchants though they were." Nearly half the freight in Canada is handled by the Grand Trunk, and this new addition to its facilities will prove of greatest value.

WHAT INTEREST HAS METHODISM IN THE PRESENT THEOLOGICAL CONTROVERSY?

REV. D. A. WHEEDON, D. D.

IN much of the controversy of the day the position of Methodism is that of

A Simple Observer;

an observer, however, interested in every approach toward the truth. It ought to have, and has, a deep concern in whatever touches the kingdom of God; it rejoices in its unity, peace, and increasing power for the conquest of the world to Christ, and no less does it resent every hostile attack upon the common faith, whether from without or within. Methodism most heartily believes in progress in theology. Its own theology was at the very beginning an advance on the prevalent theories of the time, and it still holds the place. John Robinson rightly said to his Mayflower Pilgrims that more truth was to break forth from God's Word; but, unfortunately, their descendants refused to recognize it when offered by Methodist hands. Nevertheless, our Congregational and Presbyterian brethren have been, through controversy and conflict, step by step approaching it, though they have not yet fully attained. They will, however, come to it in time. The revision of the Confession is in that direction.

Methodism regards some things as settled. It will welcome and receive any further and higher truth breaking forth from God's Word, but we may be sure that any such new truth will not only not be inconsistent with or contravene the established verities of the Christian faith, but it will illustrate, confirm and expand them. It is neither new truth nor theological progress that denies the infallibility of the Scriptures and proclaims from the house-tops their arrant error, disturbing the faith of pious souls, misleading the young and the uninformed, and giving to the wicked occasion to scoff instead of pray.

It would be amusing, were the matter not so serious, to witness the avidity with which certain writers have seized on some of the discoveries of Biblical criticism—well known to all students of the Scriptures, but new to them—and the zeal with which they inform the church that the old theories of the inspiration and authenticity of the Scriptures are absolutely untenable, and we must give up our "traditional" notions about them and accept the conclusions of "modern criticism." They evidently have never heard of the revision of our English Bible and the grounds upon which it was made. This is a kind of information that Methodists do not particularly need. They believe in legitimate criticism. The hornbook of every candidate for their ministry taught him, before the present race of destructive critics was born, to study up for himself the authenticity, genuineness, authorship and authority of the sacred books; and for more than two generations the Commentaries of Adam Clarke, with its collations and various readings, has had free circulation in Methodist homes. The first full account in this country of the printed Greek text of the New Testament was written by a Methodist preacher and published in a Methodist periodical. It is not Methodism which has taught that the Scripture text has been transmitted free from mistake by copyists and printers through all generations, but the Westminster Confession, which declares the Hebrew and Greek texts of the Scriptures to be "by 'Inimitably inspired by God,' but 'not by His singular care and providence, kept pure in all ages.'"

Methodism accepts

The Canonical Books as "the Scriptures."

not because certain men are believed to have written them, but because they are the only books ever generally received by the Christian Church. It holds the books, not the authors. Whether, for instance, Moses wrote Genesis, is a question of scholarship rather than of Scripture, and really what does it matter whether he was the original author, or its compiler, or the collector of its several documents, so long as he gave it the stamp of his name and authority? Or what difference does it make with the Epistle to the Hebrews whether Paul or Apollonius was its author? The authorship is a matter of interest, the books are the only important thing.

That the Scriptures are divinely inspired is the teaching of Methodism, but it does not define the extent of the inspiration. Whether it was in the writer, or the writings, or both, it was to a degree sufficient to guide the former and preserve the latter from error. Such in-

spiration is as necessary in the historical parts as in the didactic, for the history is of God's revelation of Himself to men. But, the Westminster Confession to the contrary notwithstanding, the inspiration of the original writings does not extend to the transcribers, translators and printers. The more important question is—Are they true and of authority? Dr. Lyman Abbott tells us that they are not infallible because the men to whom they were given were fallible. To say nothing of the missing link in this logic, it makes the Bible an uncertain guide, which is no guide at all. Dr. Briggs, full of zeal against the Princeton theologians, makes practically the same outcome in declaring their errancy, so loudly and persistently insisting on it as to create in many minds the suspicion that they are not to be relied on to teach the way of salvation.

It ought to be known what Scriptures they are which so abound in errors—whether the originals as they came from the hand of the writers, or copies of them, or translations, and also whether the errors are in history or doctrine, in logic or in statement of fact, in things important and essential or unimportant and unessential. It makes quite a difference with honest people. Now, that there are errors in the Bible as we have it, is only an old story. No attempt has ever been made to conceal it.

One great part of the labor of Christian scholars for many years has been to ascertain as nearly as possible the exact words used by the original writers. Our revised English Bible pretty well shows the results thus far; but while we know that we have come nearer to the words which the Holy Ghost spoke, we also know that the investigations of two hundred years do not change a single doctrine or important fact.

What, then, are

These Great Errors

over which such a cry is made? Why, such as these: In 2 Sam. 24: 13 David is offered seven years of famine; in 1 Chron. 21: 12 it is three years. In 1 Kings 8: 26 Abaziah is twenty-two years old when he begins to reign, and in 2 Chron. 22: 2 he is forty-two. The Hebrews, like the Greeks and Romans, used letters of the alphabet for notation, and some transcriber a couple of thousand years ago made a mistake. But such is not the "coney" of Lev. 11: 6, which Dr. Parkhurst (not our editor, who has more sense) proclaims an error in the Bible rather than in our translators. It is so much easier to believe that Moses did not know the habits of the animal named *cham* to suspect that our translators were not perfectly familiar with the natural history of Palestine three thousand years ago! Any self-respecting scholar would blush with shame to attack Herodotus or Livy on grounds such as these on which some Christian ministers attack the Scriptures.

Freedom of thought and investigation is the right of the Christian scholar, but when he becomes un-Christian and strikes at the foundations of the faith, he preaches another gospel, and no man may bid him Godspeed. The platform of Methodism is a broad one, the broadest of all the churches, but there is not room on it for those who, on the pretense of free thought and progress, which is really only progress backward, use their position and power to subvert the doctrines of the church. It is no longer a question of free thought, but one rather of the free propagation of error under the authority and sanction of the church. So when the Presbyterian General Assembly protects its theological schools and the Protestant Episcopal Church its pulpits, they have the sincerest sympathy and good-will of Methodism.

THE ECUMENICAL CONFERENCE.

THE Ecumenical Conference, soon to open in Washington, of which we shall publish full accounts, marks a tendency of our times toward social combination. In civil government, as in the unifications of the Dominion and of Italy and Germany, we have instances of the tendency. In the economic world, also, we notice striking movements in the same direction. The individual gives place to the corporation, and the corporation is merged in the trust.

This tendency to unity has been felt, also, in the religious world. Sects which have lived far apart are reaching toward each other. In the Reformation churches, the centrifugal force which had so long and powerfully operated, is giving place to the centripetal. Instead of maintaining the old spirit of antagonism, the various sects are cultivating a more friendly feeling and drawing closer together for mutual inspiration and fellowship, as in the Evangelical Alliance. They are learning that in spirit and purpose they are one. The special truths about which they have been contending are only segments of the larger and more important truth in which all agree. In the essentials they agree; they disagree about matters which, however important, are not essential to salvation. In some instances this spirit of unity has given place to unification, as with the Methodists of Canada and the Presbyterians of the United States.

Among the Methodists of late years this unifying spirit has become stronger and more widely diffused. The various organizations, which grew out of the original body, instead of going widely apart, are now drawing toward each other and yearning for a fuller and more generous fellowship. They are feeling the force of ties that bind them into one more than the things that separate them into many. They are brethren of the same family; they belong together. The points of separation are incidental and comparatively unimportant; the points of agreement are essential and permanent. In doctrines, modes of worship, methods of work, and especially in the great article of Christian experience, the Methodists of every type are at one. They are disciples of John Wesley. They hold the tradi-

tions of the fathers who planted the new evangelism in Europe and America. The issues of former years, which disintegrated the church, are now largely outworn, and the sections are coming face to face with questions of the new age in which the various Methodist bodies feel a common interest. Co-operation in promoting these new causes will induce the various divisions of the Methodist family to feel a deeper sympathy for each other and to so adjust their relations as best to promote the common cause.

The bond of fellowship between the parent body in England and the Methodist Episcopal Church has never been sundered. Though there has never been any organic union, the sentiment of regard and sympathy has been mutual and permanent. Fraternal addresses and delegates have from time to time passed between them. The expressions on either side have been warm and generous. As the original of the great family, the Wesleyans have ever been held by us in highest honor. The name they bear is the name we reverently cherish. For many years, it had, to many of our wisest men on both sides of the Atlantic, seemed proper that the sentiment of mutual appreciation, so widely diffused, should find fuller and more open expression. A silent message or a single delegate was not enough; members from the different branches of the family should come together in convention.

These fruitful suggestions resulted in the Ecumenical Conference, composed of delegates from all the Methodisms, which assembled in the City Road Chapel, London, in October, 1881. The gathering was most harmonious and happy in its influence. Members of the different organizations delighted to know each other, and this knowledge led to mutual appreciation and love. The place of meeting was appropriate—in London, where the original Methodism has always had its headquarters, and in City Road Chapel, where Wesley early established himself and long ministered. At that date one of his disciples, Sir William McArthur, was Lord Mayor, and invited all the Methodist tribes to a banquet at the Mansion House. The Conference was attended by no unpleasant incident. Its end, being fraternal rather than legislative, was so fully realized, that all agreed to renew the fellowship in Washington after the lapse of ten years. The Conference comes naturally to us, as American Methodism is the largest offshoot from the original stock. This gathering, like its predecessor in London, aims only to promote fellowship. It has no legislative function.

The Conference will be composed of five hundred members drawn from the various branches of Methodism on both sides of the water. Of course the distinguished men from the various sections will be there—bishops, presidents of colleges, secretaries, great pulpits orators, and laymen from the bar, the mart of trade, and the legislative hall. The discussions, relating to questions of the age, in which Methodists are supposed to have an interest, will be treated with ability and wisdom. The masters of the body will take a hand, and all who are permitted to hear or to read the papers as they shall be published, will no doubt be edified and profited. The interest will not be simply in what shall be said. A large part of it will consist in the fellowship, in the meeting and mingling of the men from places so wide apart and from opposite sides of the dividing lines. The contact will have healing and help for the great cause in which we are all engaged. In all her branches Methodism has men whom it is a delight to know; their names even are a benediction. As Bishop Simpson was the preacher in London ten years ago, so William Arthur, a great name in the Wesleyan body, not unknown to us, will be the preacher of the Conference sermon at Washington. Next to that of Arthur the name which will awaken most public interest will be that of Hugh Price Hughes, the great evangelist, editor, organizer and preacher, whose efforts to elevate and save the London poor have been watched with deep interest by American Methodists.

Organic union of the several Methodist bodies is no part of the present program. There are, no doubt, those who cherish the hope that the discussions and fellowships of the Ecumenical Conference will aid in securing a closer and more formal union of all the Methodisms; but that event must wait on future conditions and needs. Extended courting must usually precede judicious and happy marriages. In these fraternal gatherings the men of different branches of the church may come to know and appreciate each other so well as to believe organic union would promote the great end the church has at heart. In other cases such a result would be found entirely impracticable. To be of any value to either side, organic union must be preceded by unity of heart and purpose. The conditions must be suitable. Space separates the Methodists of the Old World from those of the New. With some of the American branches the case is more hopeful. The two larger forms of Episcopal Methodism are really a unit in all save the memory of old struggles over slavery. The question itself is a dead one. The old leaders in the battle are nearly all gone, and the new ones know little of it and care less. They are treating each other more kindly and appreciatively, and are finding each day how strong are the ties after all which bind the two Methodisms to each other. The separating veil is thin, and the tendencies to reunion are strong. The consummation may be long delayed, may never come; it must certainly wait on future conditions. A mechanical union of the churches would be undesirable; the churches must grow, rather than be glued, together. If we do not misread the signs of the times, the conditions favorable to reunion are much farther advanced than most people suppose. In spite of old differences, the two Method-

isms would embrace each other with enthusiasm, and, after brushing away the tears, would join in earnest work for the common Master on a scale larger, with more intensity and with an outcome more glorious, than our most optimistic dreams.

Knife Needed.

Regeneration ought to broaden one's intellectual vision and widen the boundaries of his charity. There is something in narrow sectarianism and mean bigotry which, though possibly existing in the heart of the Christian, is certainly not a part of true religion. It is an abnormal growth—a deformity needing the knife. —*Cumberland Presbyterian.*

Mother Comfort.

Childlikeness is truest manhood. He who is strongest for the help of others never outgrows his longing to turn to the mother-heart that was his comfort in boyhood days, and to find there that measure of sympathy and tenderness that could never be found by him elsewhere. Many a man who seems to others above all childlike weakness wishes, in some hour of sorest sorrow, that he could "go and tell mother" of his pain and grief. And at such a time no promise of God is more precious and assuring than those tenderly spoken words of love: "As one whom his mother comforteth, so will I comfort you." —*Exchange.*

Borrowed Fire.

A revival secured by a spiritual pressure and elevation to which the regular pastoral work is a stranger, and to which the regular pastorate is not the sure index, will, when left to the care of such a pastorate, fall down to its sickly, sluggish current, and very soon not only all traces of the work wrought by the revival be lost, but a worse state than that before the revival will ensue. The harvest not only not gathered, but the grain rotted. The revival, to be abiding in its fruitage, must spring from the regular work of the pastor. It comes, if it comes to bless and stay, as the legitimate result of his faith, convictions, and antecedent high-toned spiritual work. The whole pastorate, if it be a true pastorate, will be plucked on the revival key, and every effort will be put on added note to the full harmony and crowning work of the revival. —*Christian Advocate (Nashville).*

Holiness Not Isolation.

An eminent German writer, Gottfried Meinken, has defined God's holiness as His condescending love to His people. This is not the ordinary idea, but it is suggestive of a great truth; namely, that God's holiness is not something to keep Him afar off from us, but rather to bring Him nearer, and make Him more helpful to us. Our Lord suggests this when He tells His disciples that if, in spite of their evil, they love their children, and do good to them, their Father in heaven, just because there is no evil in Him, must love them much more. Some people's notion of holiness is that it is like a big iceberg—cold, barren, inhospitable, glittering at every point, but welcoming at none. There was just such an idea as that in the minds of those who sought likeness to God in cutting loose from human relationships, and retiring from human fellowship into the wilderness, to live a life of asceticism and isolation. But the Bible conception might rather be compared to a great mountain, lifting up the treasures of the unseen depths within reach of men, pouring down streams to refresh and fertilize the valleys, and thrusting itself between men and the storms, while on its hill-sides the forests grow, the upland pastures are green and sunny, the homes of rich and poor are clustered, and a great host of living things find God's hand open to supply their every need. "Great is Jehovah, and greatly to be praised, in the mountain of His holiness." —*Sunday School Times.*

The Church Paper.

We can write on no subject more important to the followers of Christ than that which heads this article. As a most efficient and useful auxiliary in converting the world, the church paper stands in the forefront. Speaking always, never tiring, never taking a vacation, the church of God will only realize, in the day of final redemption, how she is indebted to this means of grace for the victories she has won and her glorious triumphs over the powers of darkness. How little, comparatively, is the religious press appreciated now! Her tolling editors are often forgotten by the pastor in his fervid prayer as he opens his Sunday morning service, while for every other church officer and church interest God's blessing is earnestly petitioned. Surely as he stands in exposed position, sometimes as a "bread-warmer" for the *non de plume*, he should be covered by the prayers of his brethren. We must attach more importance to the wide-spread, far-reaching possibilities of our religious press. A worldly, irreligious press is being used by the enemy of all that is pure and good with alarming success. Through this means he would control and direct in preaching, singing, service and doctrine. Behind this power he attacks the holy Sabbath, laughs to scorn the authority of the King of heaven, and browbeats the timid into submission to his ungodly plans. The press is a power for evil or for good, the which is to be determined by the cause it advocates, and the use that the friends of that cause make of it.

Oh, pity the poor blind soul that does not take his own church paper, or, if he takes it, does not read it. They are of the Laodicean brood who say, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked," or of the succession of those that Sardinia of whom John says, "Thou hast a name that thou livest and art dead!" But all these incentives to the duty and blessing of placing the church paper in every family, are mightily increased when we think of the brainy articles and well-prepared editorials on the great church interests of the day that appear each week. How broadening and educative they are! The mind grows and expands in the light of them. A generation of dwarfs, weak, narrow, contracted, unsympathetic, hide-bound church members, would grow up without such mental and spiritual stimulus. Selfishness, with all of its ills, would rule the hour. "Me and my wife, my son and his wife, as four and no more," would be the limit of all charity and Christian benevolence. Education would lag, lag, lag, missionary enterprises would collapse, and all would be heathen alike.

Preaching is God's ordained means of saving the world, but He has likewise ordained that every means should be used that will help the preaching and assist it in its grand mission. Nothing will so successfully do this as the wide circulation of your church paper. We would open the eyes of our people to this means of grace, and stir people and preachers alike to a "doubling of their diligence" in this great work. It will preach when the pulpit is silent; it will abide while the pastor is absent; it will assist in the Sunday-school with its weekly lessons; and in its "home department" the old and the young will find a "convenient" food. —*Wesleyan Christian Advocate.*

Miscellaneous.

MY MONDAY MEDITATIONS.

I HAVE just opened three epistles from ministerial brethren asking me to send church letters, and yet not one of them enclosed a stamp. Sometimes postal cards have come to me asking a similar request. It is only a small matter, but it indicates a thoughtlessness which often works against a minister's success.

In my pastoral work last week I took special pains to find out as much as possible concerning the kind of reading in the homes of my parishioners. The result of that investigation was anything but encouraging. I was surprised to find how poorly our Methodist press was patronized. It is because of its inferiority I could stand it with better grace, but I am a firm believer in our church papers, and especially in ZION'S HERALD, as was brought up on it. In one of our good homes I found that the papers taken were the Ladies' Home Journal, the Household, and Golden Days. Not a Methodist publication, and not a religious paper! The man has a salary of \$2,500, and yet said he could not afford to take the HERALD. I was surprised to find in some places how our other religious papers have supplanted our own publications. The get-together of clubs and cheap subscriptions are partially responsible for this state of things. My conscience troubles me at the disgracefully small subscription list in this place, but I have often felt too busy to give the matter the time and attention it deserves. Unless some one stirs himself pretty soon on these lines, there will be an irreparable loss to our beloved Methodism.

What becomes of the large number who rise for prayers in our meetings? Many of them never come into the church, and many more never get as far as the probationary period. Who is at fault? To my mind the invitation is often so indefinite that any one can accept it without meaning very much. And then leaders of meetings are frequently in so much of a hurry that they fail to see that thorough work is done at the time of the decision. For my own part I would prefer that the man should not rise if he is to go no farther in his religious experience. This step is not only insufficient, but is likely to prove a stumbling-block in after life unless the individual is put in the way of being soundly converted. I miss the element of personal instruction at our altars which was so common in my younger days. I believe if there was more of it now, there would not be so great a shrinkage among our probationers. Take all the probationers reported a year ago, and add them to the number of members reported at the same time, and compare that amount with the membership reported at last Conference, and you will find a shrinkage which deaths and removals will not satisfactorily explain.

I imagine I am getting to be an old fogey, for I am decidedly out of patience with this unending round of money-raising schemes. Each new pulp-it notice of the kind almost tempts me to refuse altogether to have anything to do with such shows. I am trying to obtain all the good possible out of them, but my success thus far remains me of my boyhood's experience when I was permitted to milk the cow after she was dry.

PAUL PENNIMAN.

THE METHODIST MECCA.

FRANCIS E. WILLARD.

(Continued.)

THE next president was Rev. Dr. Henry Bannister. He was a hard student and fine scholar; an upright, downright man; blunt in manner, but of most generous and kindly heart. He once told me, when I complained of my difficulty in remembering faces, that his way out of the same dilemma was to know everybody he met. I think I felt him to be not only their well-wisher, but their hearty, honest friend. Personally this was a huge, rugged, yet most sensitive nature was dear to us young folks almost as a father. In my old pocket Bible of an early period, before any body had fitted me out with a full-blown "Bagger," I find an entry stating that a sermon by Dr. Bannister, on the text, "Charity suffereth long and is kind," had impressed me more deeply than any other to which I had ever listened. Indeed, with many another young student of that period, I have strong reason to look upon Dr. Bannister as my spiritual father. He it was to whom, as chief of our public school directors, I went, in 1862, with fear and trembling asking for what is now the Benson Avenue School, as my heritage under the sun. Meeting him on the street near his own door, I incoherently uttered my wish, whereupon he brought down his cane with a thumping jerk upon the sidewalk, saying, "Do you really believe that you could do it, Frank?" Tears sprang to my eyes at this intimation of doubt from my old friend; but, hastening to my own rescue, I replied that I decidedly believed I could. He was making a sly test of my courage, I think, for within a week he called to say, "It's all right; the directors invite you." It was this same great heart who presided over the meeting of his party in Palestine to permit the incurrence of three ladies, of whom I was one, as an addition to their company, much against their preference, for they said, "Who knows what detention we may suffer, and what defeat in the objects of this long desired journey, at the hands of these women?" Almost daily the good Doctor would ride up to me in the straggling procession (for we numbered thirty, Arabs and all), and whisper vigorously, "Remember, I'm responsible; I've told these men that you were splendid travelers; now you must make my word good." What a day of triumph was it, when, the month's trip over, he came with a happy smile and glad hand-shake to say, in a burst of confidence, "You've made a record for women—I can assure you of that; these brethren say you've all been an example to the flock for fortitude, and haven't detained them a minute in the whole journey!"

Dr. Bannister believed in women, and was proud of every victory they won in unaccustomed fields. When gentle Mary Phillips, of

Oiler, asked if she "might study theology in the Institute," he said to me, according to every sentence with that ever-present cane: "I shall stand by her; we have no law against it; if she holds her own, she shall have a diploma; why not?" How grandly she "held her own" both as a scholar and a lovely, winsome woman, let the sequel prove. Forever to the honor of her classmates let it be told, they voted her the valedictory, not only on her merits, but as generous manhood's tribute to a true and noble woman who had borne and labored and had patience. The early death of Mary Phillips cost the women of our church their most helpful pioneer in ministerial ranks.

Next in length of service ranked Dr. Francis Hemenway, who was my first class-leader, and taught me to love that blessed institution of our church, the class-meeting. He was a pure, elevated, reticent man; "his soul was like a star and dwelt apart," with family and books and work; but he had the confidence and the esteem of all. During how many years his tuneful voice and rare aptness in selection made our singing in the weekly prayer-meeting delightful! He was the best hymnologist that Methodism has yet developed, and our magnificent "Church Hymnal" is his true monument. Seeing him seldom, save on the street, and never in my life having a real conversation with him, I wonder at the naturalness with which I turned to him (after my good and gifted friend, Professor Cumcock, had trained me for some weeks) and asked him to go with me to the University and let me rehearse to him one of my earliest public addresses. He was as cordial as my own brother could have been, and there he seated himself, in Professor Kellogg's recitation room, pencil and notebook in hand, while I went to the platform and in cold blood conjured him up as a complete audience and made him hear, for one mortal hour, whatever I had concocted for the public. At the conclusion of this ordeal, he gently spoke a few words of encouragement, called my attention to some errors in pronunciation, suggested various improvements in style and treatment, and we went our various ways, to meet no more except as members of the same church family. How much we miss them both, and always must—"the good gray-head that all men knew," of Dr. Bannister, and the quiet, thoughtful presence of Dr. Hemenway!

Who was next president of this faculty? That is answered by another question: Which of the Bishops was elected by spontaneous acclamation? Who but that man of perfect equanimity and "the well-tempered temperament," Rev. Dr. William X. Nide. He was not lifted into his high place, but, happily, "the post-dote candidate for him." Born under a fortunate star, this is almost the one man I have met in public life "whom none know but to love and none name but to praise." He is, perhaps, the most symmetrical of our Bishops in character, and he is probably the most prophetic in his outlook and progressive in his utterances. Forever fragrant in our beloved Evanston will be his name and memory. When we have our wish and just deserts, this will be an "episcopal residence," and Bishop Nide will be assigned to dwell among us in perpetuity.

What "retrospect" would be worthy the name that did not place in its foreground the benign figure of that genial patriarch who rejoices in a "comfortable persuasion" as to his faith, and who so steadfastly engages in the practice of "common religion?" To some of us Dr. Miner Raymond is doubly endeared as having been our pastor twenty years ago, and ever since our friend and brother. He has gone on the even tenor of his way with a brave and steady tread, always bidding us be of good cheer; never failing to sound the key-note of a wholesome, every-day Christianity in the class-room, at the prayer-meeting, and along the common walks of life. Philosophy applied to religion has solved for him the problem of the happy life, and I picture him "sitting in sunshine calm and sweet," singing as he does so often at family prayers, with his children gathered around him, when I once had the pleasure of being for awhile an inmate of his home.

"O life as a dream, our time as a stream glides swiftly away." And the fugitive moment refuses to stay. And then there is "the new quarter," the spick-and-span new faculty of these last years in our beloved old "Institute"—what do the old heads think of them? It is, perhaps, enough to say that they have all been our pastors, more or less, and we have felt ourselves blessedly shepherded under their care. It seems as if they had lived among us always; their manner makes them as if "to the manner born;" the strong but gentle Ridgway, the gifted Terry, the learned Bennett, the many-sided Bradley—long may they elevate, inspire and gladden the schools and townpeople of Evanston!

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largest institutions of learning, a large number of pastors, and assurances of support from representative men and women in all parts of our country. Members of other Christian bodies have given practical expression to their gratification at the inauguration of the work. But we stand before the Protestant churches, and the whole world, as sponsors in this undertaking, and are pledged to its successful prosecution. We do not shun the responsibility, for we believe it a Divine purpose. The history of our church proves that in our best hours of exaltation we do not fear, but welcome, a providential burden. A great opportunity now throws its door wide open. We must enter. Opportunity in such a case means duty. Duty means faith and consecration.

Students.
The American University proposes to receive as students young men and women who shall have completed their academic studies, and received their first degree in arts and sciences. Its plan is to furnish the amplest facilities for the broadest culture in post-graduate and professional studies. We shall endeavor so to plan as to satisfy the supreme need of the multitudes who, having graduated at our colleges, instead of being lost in some skeptical wilderness, shall here find, in a pure atmosphere of Christian learning, a proper means for securing the best special preparation for their intended career.

Magnitude of the Undertaking.
The institution we propose is of no ordinary magnitude. It is designed to represent the highest form of Christian education, to be an exponent of the best forces of Christian thought and activity, and to express, at this center of our civil and political influence, the firm faith of our people, and their devotion to Christ and His kingdom. We cannot afford to make it inferior to the strongest in the Union. That which we offer Him should be the best. In addition to money for the endowment of professorships, lectureships, fellowships and studentships, funds will be required for halls of science, philosophy, languages and literature, history, law and medicine, besides dormitories and professors' houses. For this great purpose we estimate that

\$10,000,000 Must be Dedicated to God and Humanity.

For this sum we now make our appeal. We appeal to the Methodist Episcopal Church, with its two and a quarter million of communicants, with its fifteen thousand ministers, and with its Epworth Leagues of three hundred and fifty thousand members, soon to become five hundred thousand. In one month, if the sympathy and will are equal to the providential occasion and necessity, this entire sum can be given. By such an act the Methodist Episcopal Church can do another rich benefaction to the American people for all time to come. We must do our part to enforce and perpetuate the example of our immortal founders.

To all the Methodist bodies in America, numbering 4,857,000 members, we appeal for help in aiding to establish the American University, which, we hope, shall prove a cementing bond for our Methodist churches in every part of the country, and shall project into the future the piety of our common Epworth and the learning of our common Oxford.

To all friends of Christian education, under whatever denominational banner, and all lovers of Protestant America, we appeal for co-operation in the great work of establishing a central institution, which shall conserve and promote all the interests of our country and our common Christianity.

To the rich we appeal to give largely of the wealth of which the Lord has made them stewards. How can they better perpetuate their beneficence and name than by some princely gift to build a hall or endow a chair of learning in such an institution at the national capital?

To those of limited means we appeal to give according to their ability, though their gifts be farthings. They, or their children, may be the recipients of thousand-fold benefits.

We, therefore, shall accept with gladness and thankfulness the assistance of all who from patriotic, philanthropic or religious considerations will aid our undertaking. Contributions may be forwarded to Messrs. Hunt & Eaton, Agents of the Methodist Book Concern, 150 Fifth Avenue, New York; or to Messrs. Cranston & Stone, Agents of the Western Methodist Book Concern, Cincinnati, Chicago, St. Louis and San Francisco. These gentlemen will acknowledge the receipt of all sums, and forward them to Hon. Matthew G. Emery, treasurer of the American University, president of the Second National Bank, Washington, D. C.

Requests should be made to "The American University," situated in the District of Columbia. We advise, however, that all who have the ability should make their gifts promptly, in their lifetime, that they may have the satisfaction of seeing the fruit of their beneficence. The risk is too great and the issues too serious, in these days, to entrust too confidently one's noble benevolence plans to the doubtful mercies of discontented heirs and indigent attorneys.

The undersigned most cordially invites correspondence from any quarter concerning its interests. He will be glad to see, so far as he may, all who are interested in its behalf and desire further information concerning benefactions, plans for buildings, endowments, or departments of study.

JOHN F. HUNST, Chancellor.
4 Iowa Circle, Washington, D. C.

asylum for inebriates. The bill is exciting much opposition, as might be expected, and it may be defeated, as was the bill proposed ten years ago in the Reichstag.—Boston Journal.

THE STILL HOUR.

Ambition.

Paul believed in being ambitious. He was naturally very ambitious, but he consecrated every nerve of his ambition to the excellent glory of his Lord. He was not ambitious for his own pleasure. Such a motive would have poisoned the beauty of his ambition. He was alertly ambitious to please his beloved Master. Hence he wrote to the Corinthians, according to the Revised Version, thus: "We are ambitious, whether at home or absent, to be well-pleasing unto Him" (2 Cor. 5: 9, marg.). He felt that every inch of his energy should be taxed to contribute to the special pleasure of his Christ. What a sharp rebuke this is, to those who selfishly seek their own pleasure! How it points the finger of shame to such as are ambitious to minister to their own aggrandizement and elevation! And how reprovingly it appeals to sluggish professors to arise from the couch of their ease and spur themselves to high endeavors for God! One of the most pitiable sights in this world is an ambitious Christian. What an amazing contrast between such an one and the heroically ambitious Paul! If all members of our churches were as ambitious as was Paul, having the same holy quality of ambition, many noble and bright things would be brought to pass which are now left severely undone. Oh, for a baptism of holy ambition on all!

Loyal, yet Loving.

Loyalty without love is like a body without a soul. There is too much of such loyalty among us—even in our churches. We like to see men and women tenaciously loyal to their denominational principles and polity; but if it be barren of a well-rounded love, it is a soulless loyalty, its exercise grates harshly upon the ears of the world, and it leads the unconverted to think that with the average church-member loyalty is everything and love is nothing. That loyalty which is thoroughly pervaded with a love which reaches its gentle hands beyond denominational bounds and tenderly grasps the hearts of others with no intention of wooing them away from their denominational relations, but simply to express the sweet burden of fervent fraternity, is a loyalty which swiftly conveys the impression that Christianity is greater than denominationalism, and that the life of true loyalty is the heart of love. Let the unconverted see that your loyalty to the church is not merely for the sake of the church, nor even for the sake of its principles and polity, but especially for the sake of the souls that may be saved through your loving loyalty to the truths which your church stands for. Such a loyalty carries with it an argument, favorable and forceful, in the interest of men, for their souls' sake, and also for the honor of the church.

Hypocrites.

Any hypocrites in the churches? Why! of course there are! It would be one of the strangest things in this world if there were none. Who was ever surprised at the announcement that the bills of a bank were counterfeited? Did you ever hear any one say that the existence of counterfeit bank-notes was a strange thing? No, never. People of all classes expect such a thing, and are looking out for the shrewd counterfeiters. Why, then, should ungodly people raise their hands in "holy horror" when referring to the existence of hypocrites in the churches? Because they wish to score a big point against Christianity. But do they thereby prove the falsity of Christianity? No; they only point to one of the best proofs of the reality and value of Christianity. The moment that one says that there is a counterfeit bank-note, he virtually says that there is a real bank, and a good one, too; and he also tacitly declares that its notes are valuable. Does a man who gets "taken in" by a counterfeit bank-note, get angry at the bank and refuse to patronize it? No. Then let him not get angry at the Church of Christ, and refuse its support, because there are hypocrites.

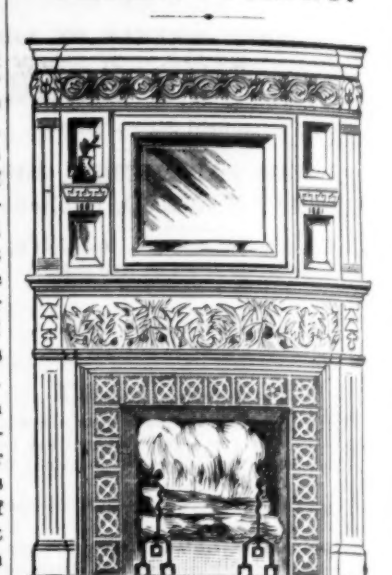
"Help from the Sanctuary."

David implored God to send His people "help from the sanctuary." This implies that David expected that the people would get into the sanctuary if they would receive the help which God might there give them. It also implies that there is an advantage in being in the sanctuary such as cannot be obtained elsewhere. This fact seems to be lost sight of by not a few who were once steady attendants of the sanctuary. Why is it so? Did they not get help from that source? If they did, was it help which they appreciated? Did they think the help was not worth the time they spent in getting it? How shall we account for the fact that such ones no longer resort to the sanctuary? We must conclude that they either did not get much special and precious help, or that, if they did, they did not prize it fully. Certainly the fault was entirely with themselves if they received no blessed and inspiring help, or if, in receiving help, they did not place a high value on it. For surely, if one go to the sanctuary with a receptive attitude of heart, resolved on having it become to him a place of prayer and restful, upbuilding and broadening help as he cannot possibly receive from any other place. God will not carry help to a man's house when that man is too indolent or indifferent to go to God's house. God helps us if we exert ourselves to meet His conditions.

Have you a Pittsburgh, Rochester, Duplex, or a St. Louis Lamp?

Do they work satisfactorily? Do your Lamp Chimneys break? You get the wrong sort! The "RIGHT" ones are the "PEARL GLASS," made by Geo. A. Macbeth & Co., Pittsburgh, makers of the celebrated "Pearl-top" lamp chimney, which have given universal satisfaction.

OLDEN TIMES.



The new designs this year in Mantels are going back of our own Colonial period and reproducing much of the spirit of the early centuries.

The high paneled Overmantel reaching nearly to the ceiling is suggestive of the fireplaces seen in old engravings and prints of the baronial halls of our English and Scotch ancestry.

The pattern here shown is well suited for a Dining Room or square Hall. The proportions are perfect. The carving is in low relief, the great over-hanging shelf recedes in graceful lines to the frieze beneath, and the panels, mirror and shelves above are very ornamental. Place a deer's head or antlers on the wall over this and the effect will be picturesque and full of a flavor of olden times.

The fire opening with this mantel may be as large or small as you please, the tiles framing it to the correct size.

Paine's Furniture Co.

(South Side Boston & Maine Dep't.)

48 CANAL ST.

BARLOW'S INDIGO BLUE.

PRUDENT purchasers save time and mental friction by careful discrimination in their selection of sewing materials.



This group shows Silk, Button-Hole Twist, and Worsted Roll Braid, each bearing the name Corticelli, which is a guarantee of excellence. The reputation of this brand has been secured by fifty-two years of effort, attended by uninterrupted success. With this name on Silk, Twist and Braid, all of one shade to match the garment and each other, no thoughtful buyer hesitates.

NONOTUCK SILK CO., 18 Summer Street, BOSTON, MASS.

FOR SCROFULA

scrofulous humor in the blood, ulcers, catarrh, and consumption, use

Our Book Table.

OLD-FASHIONED ROMANCE. By James Whitcomb Riley. London: Longmans, Green & Co. W. R. Clarke & Co. Boston.

Mr. Riley's poetry is something to be thoroughly enjoyed, it is so rich, so tender, so full of human pathos and human pain, and we need not search for poetry here, turning over page after page to find a gem in order to give a favorable color, if possible, to our review. For right here on the threshold of the volume is a little fragrant blossom:—

"O the days gone by! O the days gone by! The apples in the orchard, and the pathway through the trees, The chirrup of the robin, and the whistle of the quail As he played across the meadows sweet as any nightingale! When the bloom was on the clover, and the blue was in the sky, And the happy heart brimmed over in the happy days gone by."

If the reader loves real genuine poetry full of meaning, he will find it here on every page. Though some are better than others, there is yet a marvelous uniformity of excellence. This is, probably, the best collection Mr. Riley has yet gathered.

SEBILIA. By Annie S. Swan. Cincinnati: Cranston & Stone. Price, 30 cents.

This story, first published as a serial under the title of "Over the Hills and Far Away," is one of the author's best; and, contrary to her usual custom, it deals with the old country and the new—Scotland and Canada. It has the same genuine moral quality which characterizes all of her books, and is interesting in the strength of its chief characters. A glossary of Scotch words is affixed to help the American reader.

BAPTISMAL REMISSION; OR, THE DESIGN OF CHRISTIAN BAPTISM. By Rev. G. W. Haghey, A. M., D. D. Cincinnati: Cranston & Stone. Price, 60 cents.

This is a complete and very satisfactory discussion of this important subject, in a small compass. The author shows that baptism for the remission of sins is never taught in the Bible, for the remission of sins came through faith in Christ's name. Baptism by water is only a symbol of the higher spiritual baptism by the Holy Spirit. Dr. Haghey controverts—We think successfully—the Roman and Campbellite doctrines of baptism. The volume can well be studied by both clergymen and students for the ministry for the clear light it throws on this important ordinance.

A KING OF TYRE. By James M. Ludlow. New York: Harper & Bros.

Those who have read "The Captain of the Janitaries," by the same author, will be as much pleased with this new story, which is of the times of Ezra and Nehemiah. The pictures here presented of such places as Tyre, Gilead, Galilee, Samaria; of such characters as Hiram, Hanny, Bonyusef, Zillah, and Eglah, will be sure to fascinate the reader. In rapid succession these pictures appear, like the swift succession of the canvases of a panorama. Dr. Ludlow certainly weaves a very interesting pen in fiction, and weaves a spell that hangs about one after he has laid down the story. Withal, the purpose of his tales is lofty, and yet he does not overstrain it. One can see here the suggestive strength and beauty of the God of Israel, in contrast with the traditional weakness and ugliness of the gods of Phoenicia—Baal. If disposed at all to criticize unfavorably, we should say there is too little of Hiram and Zillah, and too much of Samaria and Gilead. And then we find Marlok accusing Manasseh of showing such "gall," and a reference to "a ray of sunlight of young bloods," we seem to see visions of the 19th century, and not of that far-away time in the Orient.

MAGAZINES AND PERIODICALS.

Sun and Shade for September presents three fine photographs of noted people—Napoleon Bonaparte, the New York photographer; Ignaz Marcel Gausgenig, the Bavarian artist; and Miss Ada Rohan, the actress, as "Lady Teazle." The other plates in this number are: "The Manuscript," from a painting by Gausgenig; "In Berry Time," from a negative by George H. Taber, Jr.; "A Bachelorette," from a painting by Josef Israels; "Children's Day in prospect park," from negatives by Ernest Edwards; and "Ko Ko and his Master" (amateur paper), from a negative by D. C. Benjamin. Subscribers are now afforded the opportunity of voting for the prize winners in the "Amateur Competition," a form being given to be filled in, cut out, and sent to the *Sun and Shade* office before Dec. 1. N. Y. Photo-Gravure Company: 137 W. 23d St., New York.

"The Morning after the Ball," by the American painter, Mr. A. A. Anderson, is given as the frontispiece of the *Magazine of Art* for September. "Longest, the Seat of the Marquis of Bath," is described in an illustrated paper by Percy Fitzgerald. "The Dragon of Mythology, Legend and Art," "Our Artists and Our Universities," "A Good Illustrated Paper on 'The Madonna of the Lilies,'" "The English School of Miniature Painting," "The Potteries of Allier Valley," and a paper on the Flemish painter and poet of Ghent, Louis D'Honnin, constitute the interesting contents of this valuable art monthly. Cassell Publishing Company, New York.

The September *Sister Cross* proffers a large and most helpful collection of articles, poems, editorials, reports and extracts. Daughters and Sons of the King everywhere who wish to keep in touch with this beneficent Order of which they are members, should not fail to obtain a copy of this magazine each month. The September number brings the life of the *Sister Cross* to the close of its third year. Central Council of the Order of the King's Daughters and the King's Sons: 47 West 22d St., New York.

The *Home-Maker* for September presents a varied table of contents specially adapted for women readers and the home circle. "Old Dearth and its Memories—The Home of the Champneys," by Jenny June, is an interesting illustrated paper. "From the Posters of 'Yankee Doodle,'" by John Preston True; "The Tapers in F. Marion Crawford's 'The Elements of Danger,'" "What is the Real Element of Danger?" "Art at Home," "Practical Hints," "With the Housewife," and the "Cycle Department," give some idea, perhaps, of the contents of this issue. Home Maker Company: 44 East 14th St., Union Square, New York.

The *Andover Review* for the current month is a fine number. Rev. Stewart Means furnishes the first part of a paper on "Criticism and Ecclesiasticism." Rev. Chauncey B. Brewster writes about "The Challenge of the Apologists of Rhodes and Argonautica." Rev. C. M. Sheldon suggests "Some Experiments Worth Trying in the Ministry." M. M. Dana, D. D., advocates, in "A New Chair," the foundation of a chair on social science in our theological seminaries. The editorials, etc., of this number are as valuable and timely as usual. Boston: Houghton, Mifflin & Co.

"English Lexicography," "A Study of Browning's Dramas," "Euthanasia: The Pleasure of Dying," "Genesis of Spatial Sensation," "German Socialism," and the topics treated in the current *New Englander*. New Haven: William L. Kingsley, proprietor.

The August *Westminster Review* has several papers of more than ordinary interest. "Federation and Free Trade," and "Abraham Lincoln" (3), by Theodore Stanton, lead these. Then "Persecution of the Jews in Russia," by C. N. Barham, and "The Recent Audience at Peking," by R. S. Gundry, are to be mentioned. Mary Steadman Aldis, in "Complements and Compliments," pleads for the university recognition of woman. Leonard Scott Publication Co.: New York.

The current *Unitarian Review* offers papers upon various political, religious, social, and critical subjects, of interest to Unitarians. Boston: 141 Franklin St.

Pansy, bright and cheerful, comes well laden with fragrance for the little people. It is not a single pansy, but a beautiful bed of flowers, on which the children love to look. D. Lothrop Co.: Boston.

Our Little Men and Women for September brings pleasure and sunshine to the youngest readers. Its pictures are just suited to them, as well as what is written. D. Lothrop Co.: Boston.

The *English Illustrated Magazine* for August has a collection of varied reading. "The Russo-Jewish Immigrant," by a rabbi, is a touching sketch of these poor, persecuted people. Macmillan Co.: New York.

Popular Educator for September is a capital number. "Picture Problems," by Edith Goodyear, is a bright idea, pleasing to the children, and advantageous for their teachers. The magazine is crowded with good things. Boston.

Japan and Korea are the chief places considered in the *September Gospel in All Lands*, and the information given is abundant and interesting. There are numerous good illustrations. Hunt & Eaton: New York.

The *Methodist Magazine* for the current month opens with three papers on travel: "Through the Hungarian Plain," by John Sziklay; "Locarno and its Valleys," by J. Hardmeyer; "Over the Cottian Alps," by V. Barbier. Mary S. Daniels, B. A., gives a view of "Methodist Deaconesses at Work." This monthly is reprinting John Habberton's "All He Knew." Other papers are of interest. Wm. Briggs, publisher: Toronto, Ont.

Goldsworthy's Geographical Magazine still maintains its great value in its September number. Indeed, it is full of matter of geographical, ethnological, and scientific value and interest. The Goldsworthys: 130 Fulton St., New York.

"Creed-making in Japan," "The Christianizing Lossing Ground in Japan," "A Surgeon's Experience in Korea," "Outlook for Korea," "Low Castes in the Punjab," by Rev. C. H. Velte; "Signs of the Times in India," by J. C. Ewing, D. D., are the leading papers in the current *Church at Home and Abroad*. Presbyterian Board of Publication: Philadelphia, Pa.

The *Old and New Testament Student* for September, besides its valuable editorials, contains the following timely papers: "The Relation of the New Testament to the Mosaic System," by Rev. F. W. C. Meyer; "Religious Instruction in the Public Schools of Scotland and England," by James B. Reynolds, D. D.; "The Gospel of John," by Wm. R. Harper and George S. Goodspeed. It is a fine number. The Student Publishing Co.: Hartford, Conn.

THE GOLDEN GATE.

REV. J. O. PECK, D. D.

THAT is only my text. It opens the whole Pacific Coast as a subject. How rich a theme! Happy the preacher whose text opens as naturally and as richly into a masterful subject. Through that narrow pass in the coast-line, which the great English Admiral thought only the mouth of a river, opens out one of the grandest bays of the world, into which sails the commerce from all seas and continents. Surely, that is a Golden Gate, which, between high granite cliffs on which the setting sun often throws a flood of golden light, flings open the portals into San Francisco Bay and the vast empire of the Pacific coast for the golden treasures of the trade of all nations. Here at the Gate are

The Seal Rocks

—huge rocks lifting themselves abruptly from the ocean very near the shore, and which are covered with hundreds of large seals. This is a genuine attraction that becomes a fascination. At times all of the herd lie sleeping in the sun, completely covering the rocks, and as they become dry, presenting a tawny-yellow appearance, while in the water they are of a "sea brown" color. The more of the seals there are in a chronic fight and uproar. The larger brutes, coming up out of the water, or descending into it for their dinner, clamor right over all others in their pathway, and thereupon comes a tremendous roar and sometimes a fierce battle. The sleeping seals do not enjoy being rudely disturbed and trodden under foot, or driven from some sunny spot by a bloated old tyrant of the sea. Their roar is like that of angry lions. They are very awkward and waddling in their movements on the rocks, while the largest will weigh 3,000 pounds each. The king of them all is named "Ben Butler," and when he goes for his dinner, or returns from sea with capacious maw filled, there is always an uproar. As old "Ben" waddles up and down, with his high bulk, head upflung, mouth wide open, and uttering a terrific roar, there is an instantaneous scramble to get out of the way of the open jaws of the majestic brute!

But we leave these kings of the sea to visit San Francisco, where we shall find in local celebrities some of

The Kings of Methodism.

Foremost in rank, in influence and in activities for the church, must be mentioned Bishop Charles H. Fowler. He is in improved health and in labors abundant. He preaches almost every Sunday. The burdened pastors and churches find in him a ready friend and powerful preacher to help them in every time of need. To bring up the current finances of a struggling church, to relieve an other of an embarrassing debt, or to dedicate a new free from debt, his eloquence and sagacity are loyally given to the utmost of his time and strength.

His foresight and wisdom, as counsellor, are much sought in local church matters and in our educational institutions. In view of his popularity and power, it is no wonder that the local Methodism has built for him and his estimable wife the finest episcopal residence in the denomination (as local Methodists proudly affirm), and have paid for it, too! One day, in which my wife and myself enjoyed the hospitality of this beautiful home, and for hours were shown by the Bishop and Mrs. Fowler the multitudinous and rare curios gathered in travels in the

Orient, Europe and America, will ever be a red-letter day in memory.

Another King of Methodism, second to none in immortal fame, residing in San Francisco now, but a true cosmopolitan, is the great historian of our church, Dr. Abel Stevens. We were at the same hotel (Occidental) with him, off and on, for four weeks, and greatly enjoyed the privilege of his society, his vast learning, and entertaining conversation. Dr. Stevens is now seventy-seven years old, weighs well, and is in full mental vigor. He writes each fortnight in his forthright volume of the history of Methodism, to bring that invaluable work down to 1890, and in the afternoon reveals in the natural sciences, biography, and the highest literature of two continents. Thus his splendid mind is kept fresh and active and brilliant as ever as he nears four score years. There is no "dead line" in Dr. Stevens, and he is an inspiring object-lesson to all ministers who would bring forth fruit in old age. In Mrs. Stevens he has not only an amiable companion, but an accomplished and devoted helpmeet. She copies all his manuscripts for the printer, aids him in research of data, and reads his coveted volumes when his eyes are weary with writing. Dr. Stevens is a radical on the "woman question." He stoutly denies the right of men, from reason or Scripture, to prohibit women from admission to the General Conference, but would not wish to have his own wife a delegate. He argues that neither church nor State has the right to preclude women from representation. He is a glorious radical, and can give "seven reasons" for the faith that is in him.

Other Notables

must not be passed by. Rev. Dr. Cray, the veteran editor of the *California Christian Advocate*, is hale and hearty, and, barring misfortune to his health, will doubtless be pressed for re-election by his constituents. An old pioneer of Methodism on the hard and wild frontier, he has been "a good soldier" and loves the church. Had you heard him at the Nevada Mission, as he brought his battle-axe down on the head of "that fellow Down East" (not in Boston) who had been criticizing some things in the church in one of the official papers, you would have thought him good for a score of years more.

Rev. J. D. Hammond, D. D., the agent of the Depository in San Francisco, is a host. Genial, sagacious, capable, successful, he is a local magnate in Methodism. The Depository has been enlarged, and is prospering under his wise management. He is a man of broad mind and catholic spirit, and Methodism has greater work for him in the future.

Rev. S. V. Leach, D. D., is popular at Howard St., and is an indefatigable worker as well as a courteous Christian gentleman. He is doing yeoman's service at this downtown church, and all its interests are prosperous.

Bishop Fowler has plans for a Methodist Cathedral on Van Ness Avenue in the heart of the wealth and culture of the city, where we have no church within a mile. If life and health are continued to him, who can doubt that his unconquerable purpose and wisdom will achieve this magnificent project!

Rev. W. W. Case, D. D., at Central Church, has the crowded congregation of the city, and is winning a brilliant success.

Rev. F. D. Boyard, D. D., the very able presiding elder, is a strong and eloquent man. He is a natural leader of the best kind.

Our Japanese Mission, under Rev. Dr. Harris, is a grand success. I know of nothing equal to it among our missions to the Orientals in this country. Conversions occur every week, and many accessions to the church are the gladness of every month.

Our Chinese Mission is presided over by Rev. Dr. Masters, the best preacher in Chinese on the coast. He and his Chinese converts preach in the streets of Chinatown. I stood one Sabbath and listened to their eloquence. In the heart of this heathen town, in the heart of San Francisco, while the whirl of business and the surge of paganism crowd the street, these Christian heroes compel attention to the message of salvation; but they could do much more if they had a church in the centre of Chinatown. They imperatively need it. Without a church they are largely lost in the air. Oh that some good man or woman would give them a church! It must come from the East, for the anti-Chinese sentiment of this coast will not give it. What a noble deed to raise that church for Christ!

The Golden Gate opens wide enough to include

Salem, Oregon.

Here I met Rev. George Whitaker, D. D., the new president of Willamette University. His old friends will be glad to hear that he made a good impression at the Oregon Conference, and opens his career with fine promise.

I visited the grave of Bishop E. O. Haven, who sleeps among the pioneers of Methodism in this "city of peace." How rich a theme! Happy the preacher whose text opens as naturally and as richly into a masterful subject. Through that narrow pass in the coast-line, which the great English Admiral thought only the mouth of a river, opens out one of the grandest bays of the world, into which sails the commerce from all seas and continents. Surely, that is a Golden Gate, which, between high granite cliffs on which the setting sun often throws a flood of golden light, flings open the portals into San Francisco Bay and the vast empire of the Pacific coast for the golden treasures of the trade of all nations. Here at the Gate are

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But we leave these kings of the sea to visit San Francisco, where we shall find in local celebrities some of

grand success. Our growing church can give more to missions; \$1,000,000 must be reached in the next quadrennium. It will be done! Well done!

INDIAN MISSION CONFERENCE.

Mr. Editor: Probably within thirty days one million acres of land will be opened for settlement in this territory by proclamation of the President of the United States. These lands are among the finest in the West for agricultural and grazing purposes, and every acre will be taken by "homesteaders" within a day, and every quarter section will have a family residing upon it within three months.

With the thousands who will be attracted to the numerous towns and villages which shall spring up all over this territory, the population of Oklahoma Territory will be increased by about thirty-five thousand people. The Methodist Episcopal Church ought to have twenty more churches than we now have in this Indian Mission Conference, and we shall need ten or twelve additional ones in this territory so soon to be opened for settlement. We cannot meet the needs of the people within the bounds of this Conference with less than one hundred churches at our coming session. This is the most promising, as it is the most rapidly growing, of all our home missions.

Who will answer the call for help from this marvellously developing country? "The fields are already white to the harvest." I want to be put into correspondence with fifteen or twenty young men who are called of God to the work of the ministry, and who are willing to share with us in the toils, sacrifices and triumphs of the church in this new country.

Please address me at 615 N. 24th St., Kansas City, Kansas, with reference to

B. C. SWARTZ, Sup't. Ind. Miss. Conf.

September 10, 1891.

A Good Revivalist—His Qualities.

1. He is a man of common sense. He is level-headed. He is not a crank. He sees the proportion of things. He does not over-emphasize the accidental. He does not depreciate the essential. He respects the limitations of human nature. He has a regard for human prejudices. He knows how to get on with men.

2. He respects the work of the pastor. He does not give the impression that the pastor has not been faithful. He does not try to break down the theological principles of the pastor. He does not in any way tend to depreciate the great work of the pastor. He recognizes that the work of the pastor covers years; that his own work covers days. His work may be limited to as many days as the work of the pastor extends over years. He magnifies, rather, the ministerial office. He is not disinclined to tell the people that he is simply putting on the capstone of walls which the pastor has been rearing for years.

3. He is humble. No revival, however great, puffs him up. He recognizes his nothingness. He glorifies in the Holy Ghost. He knows that he is the feeblest instrument in the Divine hand. He speaks of himself as a vessel made of earthenware. He tells no tales as to his former revivals. He is not inclined to count up the number of conversions. He is not eager for the printing of sensational accounts in the newspapers. He is thankful to be nobody, and to do anything, to save a soul.

4. He emphasizes the essentials in religion. He does not make the accidental or the incidental conspicuous. He may ask for requests for prayer. He may ask those who desire to be Christians to stand, or to sign cards, or to meet him in the inquiry-room. He may ask for testimonies. He may limit the time of a certain meeting, in which requests for prayer can be offered. But all these forms he adopts as methods and agencies for securing the essential effect, the giving of one's heart to God. He makes every agency and method a means subsidiary to this supreme choice.

5. He has little to say as to the question of compensation. He is not a stickler as to his salary. He knows the ease with which rumors become rife that his pay is great. He even has suffered from the reputation that he receives so much for his preaching, who yet would join the church in consequence of the special services. He knows that such reports are of most serious damage. He therefore commits the matter of compensation to the people themselves and trusts them. He is content to receive what they may find joy in giving.

Such are some of the qualities of a good revivalist. Revivalists having these qualities are not infrequently to find. Such revivalists are far more frequent to-day than a few years ago. The evangelist has his place among the churches. He does great and excellent service. Thousands first manifest their Christian faith under his preaching, who yet would at some future time manifest their Christian faith under ordinary preaching. He hastens the process which is sure to eventuate; but other thousands are turned to Christ through his agency who probably would never have become Christians. The new voice, the new method, the new inspiration, the new condition, furnish a motive stronger to some persons than could be offered under the ordinary pastorate.—*Advance.*

Obituaries.

Draper.—Hannah True (Cass) Draper was born in Andover, N. H., Nov. 9, 1816, and died in Bristol, N. H., Nov. 26, 1891.

Mrs. Draper was a niece of Rev. W. D. Case, of previous memory, and was converted and baptized in Andover when eleven years old. She was a member of the Methodist Episcopal Church for nearly or quite sixty years, and was always an active, earnest Christian. In Plymouth, N. H., she became the wife of Jason C. Draper, and with him removed to Bristol, N. H., where she died in 1886, she was for some years a member in Tilton, N. H., and also in Somerville (Park Avenue Church). Later she returned to Bristol, and in the fellowship of the church there and in the home of her daughter, passed her closing days.

The summons of her Lord came suddenly, but she was ready. Submissively, confidently, and with most gracious benediction for her beloved, she went home, the "Light of the world" upon her, and, also, on the place of her departure. Still "our people die well." Orie Cole.

Wilder.—Died, at North Pomfret, Me., Jan. 27, 1891, Mrs. Mary G. Jones, wife of Joseph T. Wilder, aged 57 years.

Sister Wilder in early life sought and found the Saviour, and connected herself with the M. E. Church, of which she continued an acceptable member until she was translated to the Church triumphant where she now rests from her labors.

Her last sickness, caused by cancer, was long and severe, and at times she suffered great pain and distress. She bore all with Christian fortitude and great patience.

She leaves a husband, one son, and a daughter to mourn their loss. Little David, her home some seventeen years before her, she was a loving and faithful wife, a good mother, a true friend, a kind neighbor.

JOHN COBB.

Corlies.—Mrs. Almira R. wife of Gen. Cyrus Corlies, was born at Grafton, N. H., May 5, 1812, she became the wife of Jason C. Draper, and with him removed to Bristol, N. H., where she died in 1886, she was for some years a member in Tilton, N. H., and also in Somerville (Park Avenue Church). Later she returned to Bristol, and in the fellowship of the church there and in the home of her daughter, passed her closing days.

The summons of her Lord came suddenly, but she was ready. Submissively, confidently, and with most gracious benediction for her beloved, she went home, the "Light of the world" upon her, and, also, on the place of her departure. Still "our people die well." Orie Cole.

Frech.—At Seabrook, N. H., July 31, 1891, John Frech, after a pilgrimage of 73 years, reached his home in the Father's house.

He gave his heart—his whole heart—to the Lord twenty years ago, under the ministry of Rev. Hugh Montgomery. The last score of his three-score and ten Brother Frech has been abundant in labors, doing the Master's full and faithful service. Generous to a fault, magnanimous to forgive, upright in all things, the stamp of true manhood was upon him. His heart was large and kind; his nature gentle and good. In his sunny presence children found delight. He was a Christian of positive faith and consistent practice. Spiritual things were real to him. In the prayer and camp-meeting he found an atmosphere native to his spirit.

To the infirmity of age disease added many pains. Thus denied the communion of saints he the more enjoyed communion with his Lord. But nothing could cloud the brightness of his outlook or the geniality of his soul; nothing could separate him from the love of God in Christ Jesus.

Beloved by the church of which he was a pillar, revered by the community in which, as a shining light, he lived, the death of our friend and brother is a public loss. May the memory of his faithful life lead us to seek like precious faith that our lives, like his, may be a benediction!

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Zion's Herald.

WEDNESDAY, SEPT. 23, 1891.

[Entered at the Post Office, Boston, Mass., as second-class matter.]

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ATTRACTION OF THE CROSS.

To draw is mightier than to drive. Sinai is a good; Calvary holds out the prize. In the one we have the weakness of law; in the other the might of ineffable grace. "Hope," says one, "is a better incentive to noble living than fear; faith in a possible future than disgust with the present and the past; love suffused with pity than contempt combined with even a righteous wrath."

Most religions have been content with the experiment of driving men into the kingdom of heaven; Jesus Christ, who was not ignorant of the swiftness of the element in human nature, adopted the expedient of persuasion. The prize is exhibited at the end of the race. The running is indispensable to its attainment. But the running is voluntary. No one will be compelled to enter the lists; no one will be excluded. The doors are open, the invitation is broad. "Whoever will" places the final settlement of the question with each individual. The destiny of your soul is in the choice you make. If you ever attain the bliss at God's right hand, it will be because you made intelligent choice of the right way; or, if you go out into outer darkness, it will be because you loved darkness rather than light. In determining the cause, God has made your will an essential factor. No man or devil can exclude you if only you determine to enter the gates of pearl; no man or angel can secure to you salvation against your will. At the same time, the strongest incentives are employed to insure a right decision. What more can be done to attract the human soul to the skies? The joy and glory of heaven await all who will utter the determinative word and resolutely set their faces toward the better estate.

REMEMBRANCE AS AN ELEMENT IN LIFE.

Both the sweetness and the bitterness of life are chiefly comprised in the things which we remember. No present moment is fraught either with supreme joy or supreme sorrow. It is the backward look which suffices our souls with sunshine, or fills them with the gloom of a mispent and accusing past. Remembrance is the significant part of human experience—how large an element in life we seldom realize. Looking chiefly to the present and the future, we forget how unreal is the one in its transience, and the other in its uncertainty, while the long, fixed past sums up all that is stable and definite in experience. It is the sweet or bitter fountain whose stream follows us, and we drink from it all along the journey of life.

Yet who would be willing to relinquish this power of memory because of the serious nature of its exercise? Who would eliminate what is in many respects the most important element in life? For remembrance is really more helpful to the soul than any other power which it possesses. In the first place, it enables character to become formed and fixed. It is easy to see that if we could not remember our acts, thoughts and feelings from day to day, we could never establish any definite character. We should be the children of every present impulse, doing and thinking whatever the moment prompts. Character is the sum of fixed purposes and actions; and were it not for the remembrance of these purposes and actions, our lives would be as aimless, inconsistent and changing as a dream.

Again, remembrance enables us to preserve and apply the lessons derived from experience. Were it not for this power, all chastisements, disappointments, corrections, disciplines, trials, would lose their value as permanent moral helps. We should be afflicted or blessed without profit to our souls. The cloud would be simply a cloud, the sunbeam simply a sunbeam. Both would pass and leave our lives as colorless as a mountain lake over which successive lights and shadows play.

Further, remembrance enables us to effect comparisons; and this is the power by which the course of every life is chiefly determined. We set the values of our experiences over against each other; we strike a balance, and place the credit on the side of the larger good. Nor does this process

consist simply in comparing good with evil. Much more important and significant is the determining and choosing between lesser and greater good. He who devotes his life and gives his soul to a lower form of good, when the highest good is within his power, is more sadly mistaken than he who despairs of all good and chooses evil only. But by comparing the results of the greater and lesser good, as they affect his own life, no person can blindly make this greatest of mistakes. For by choosing the greater good, each soul finds in it and with it all lesser good.

Finally, remembrance is one of the most important elements in life because it promotes humility. There are very few lives—perhaps none—which in candid retrospect do not inspire a proper and wholesome feeling of insufficiency and unworthiness. Man's littleness, his utter dependence, his comparative unfruitfulness when measured by his natural capacities, or even by his own ideals, are facts which impress themselves, sooner or later, upon every consciousness. It seems to be one of God's wise purposes, in granting length of days, to show man how inadequate is earthly life, and how far short it falls, at best, of the measure of true satisfaction. All of us, as we grow older, grow humbler, by God's grace, and better able to appreciate the relative unimportance of earthly things compared with heavenly things. It is providential, we believe—this cultivation of humility in souls which are spiritually progressive. Humility is the beautiful and fitting garment of mature life, the crown and ornament of age. It always accompanies and is the evidence of true greatness of mind or soul. Ruskin says: "I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation of speaking his opinions, but a right understanding of the relation between what he can do and say and the rest of the world's sayings and doings. Great men have a curious undersense of powerlessness, feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made them."

Remembrance—the perspective of life—is the source of all humility. Blessed is that faculty of the soul which shows us our true relation to the things of time and immortality, and enables us to adjust our lives to the purpose of Him who rules the universe with wisdom and with love!

THE EPISCOPAL FEVER.

It is running high in the Methodist Episcopal Church—sorry we are to confess it! The case, indeed, was never more serious than now. Not a few of our "great men" have been attacked by it. It seems to have infected the ministry, more or less, throughout the length and breadth of the land—and even beyond it. Methodist in Japan request a resident Bishop. In a private letter recently received from a prominent official in the church, this sentence occurs: "I will demand an episcopal residence, and the West will ask the next General Conference to establish diocesan districts." Yes, "More Bishops!" is the cry. And when elected, they must not travel at large as now, but be restricted to specific territorial limits. These are pulse-beats that betray a strange and alarming ferment in the veins of our church life.

Now it seems to us that there is, in this growing and importunate demand for human leadership, an indication of waning spiritual faith and confidence in God. It reminds one of the request of the chosen people for a king, and of the elevation of Saul to the throne of Israel. That epoch, as every one knows, marked the exaltation of the human, but the hiding of the directing and overshadowing presence of Jehovah.

We have always maintained that the episcopacy in our church had a providential origin, and that its influence has been, on the whole, unifying, conserving and beneficial. We believe we have been favored in an unusual degree in the selection of those who have been appointed to this high office. But we note, with grave apprehension, a disposition to magnify unduly this order in our ministry as furnishing the leadership indispensable to large results. Do we need to be reminded that American Methodism laid its foundations broadly, deeply and successfully in this land without an episcopacy in the first place, and with only the slightest direction and supervision for many years? Do we need to be reminded that Wesleyan Methodism, both in Great Britain and in her numerous and widely-scattered colonies, is doing its great and grand work without episcopal oversight?

It will readily be conceded that to elect a man to the episcopate confers upon him no quality of leadership that he did not possess as a minister. On the contrary, it has sometimes happened that his election has resulted in narrowing and limiting a career in which he had been abundantly and conspicuously useful. Nor does an episcopal residence necessarily prove of substantial benefit to the churches in its immediate vicinity. It may even be questioned whether the imposition of human hands has added one whit to the real usefulness of William Taylor in his determined effort to evangelize Africa. And as for India, is it possible for the consecrated Thoburn to be more fruitful in plans and labors now that he is mired, than he was before?

But the most harmful result of this ferment in the church is the impression it conveys that the traveling preacher is unequal to the obligations laid upon him. This urgent demand for an episcopos in every large center reflects seriously and without reason upon the capability of our ministerial brethren. The inference is naturally drawn that they

are incompetent persons, who must in all matters of importance be directed and led. Now whatever be the merits of the average Methodist minister, strikes at the heart of our Methodism. For it is he who has been the life of the church, its pioneer, evangelist, herald and victor. Here is the conqueror who should never be uncrowned. Here is God's man who should be magnified above all other servants of the church. It is the secret of the unique success of our Methodism that the minister has been taught that he was supreme in his pastorate, and equal, under the help of God alone, to meet every emergency. This enforced demand for increased episcopal surveillance over the ministry, if listened to, will end in robbing him of his peculiar power and prestige. It will tend to degrade the itinerancy, both as to its vigor and dignity.

But a careful diagnosis of this episcopal fever reveals easily and clearly its cause. The disease—if we must proclaim it—is occasioned by overmuch aspiration for episcopal honors. The bishopric becomes easily the ultimate goal to the minister who is one uplifted in any degree above his fellows. The fact that our episcopal board was so considerably, and with such apparent facility, increased in the last two sessions of the General Conference, has led to the unfortunate presumption that, with the use of similar means, almost any good manager of men can be elected to the coveted office. Thus it has come about that ministers may be found everywhere, prior to the session of the General Conference, who are lamentably afflicted with this episcopal fever. The symptoms are unmistakable. There is an unusual warmth of manner in intercourse, an ill-concealed anxiety and restlessness, and an evident desire to be "approved by all men." In many cases a sad loss of personal conviction upon important subjects of vital interest in the church is observable, and the ability to illustrate Paul's apostrophe of "all things to all men" is painfully manifested. So tenaciously does this delusion of the possibility of being elected lay hold of and absorb some men, that their usefulness in the divine work of the ministry very largely ceases. The loss of power which follows the lack of consecration to the "one thing," as in the ministry of Paul, is a most serious misfortune to the individual and a calamity to the denomination. Why does not some skillful spiritual physician remind these brethren who have surrendered themselves to this infection, that the Methodist Episcopal Church has never lacked the quality of discernment; and suggest to them that if they are really needed, and are qualified for episcopal duties, it is more than probable that the church will in due time recognize the fact. Some such antidysentery counsel is very much needed for some of these excited patients.

Meantime, let the great and grand body of our ministry—the tried and loyal men who are the true leaders of the church—assert their independence and refuse to be led about by any man who has lost his head because of this episcopal fever. As ZION'S HERALD has before declared, it is believed that the time has fully come to deal fearlessly and uncompromisingly with this disease. The impression so generally circulated that the episcopal board needs re-enforcing, had no foundation in fact—we have the best of authority for asserting it—and is simply the result of agitation started in the interests of those who hope to profit by it if such increase is made. Self-seeking, the unmistakable indication of this fever, is inimical to the teachings and spirit of the Gospel and to the principles of our itinerancy.

There must be a speedy reaction or our denomination will be shorn of its peculiar spiritual power, and will degenerate to the level of a political organization. God will smite with spiritual blasting such methods as have grown into practice among us in these latter years. Brethren in the ministry, to the rescue! The reform must be inaugurated by you. You represent the church. Exercise your divine prerogative. Let no man presume to dictate to you or trespass upon the realm of individual freedom. Beware of cabals and cliques that are working up futures in order to gratify purely personal ambitions. Stamp out this dangerous contagion by annihilating the germs!

A Possible Catholic President.

The Freeman's Journal concludes that no Romanist could, under existing conditions, be elected to fill the chair of General Washington. It finds a grain of comfort in the thought that no pronounced opponent of the Catholic Church could secure an election. While Protestants are constantly elected to the Presidency, the balance of the parties is so even that no man who should be so imprudent as to make himself offensive on any one of a dozen matters, could bear off the prize. This is true now in the congested state of our politics; but let a crisis come on the Catholic question, and it would at once become possible to elect a Protestant who might have been offensively pronounced on the Roman issue. In such a case Burchard's "Rum, Romanism and Rebellion," so far from defeating some future James G. Blaine, would send him to the high place of power with a bound. Evidently Catholic intolerance is subserved by keeping the issue in abeyance. Once spring the religious question, and the Catholic minority would be at a disadvantage. It is devoutly to be hoped this essentially foreign church will so demean itself that no antagonism will ever be awakened in the American population. At the same time we can conceive of situations when combinations against the purposes of the Roman hierarchy would become the duty of every patriot. So long as the hierarchy confines itself to legitimate religious matters, no trouble will arise in America; but when that remarkable organization reaches forth, as it has so often done in Europe, to interfere with our educational institutions, or to secure appropriations from the treasuries of the State or nation, in the interest of the Catholic Church, it will be sure to hear from the democratic masses of America.

Remarkable Munificence.

With feelings of unusual and grateful satisfaction, we announce the rare generosity of Mr. J. Rothwell toward the new church enterprise at Brookline. He increases his donation of \$15,000 to \$40,000 upon the condition that \$30,000 more be raised. The condition is as wise and reasonable as the donation is bountiful. It is Mr. Rothwell's desire that an elegant and commodious church be constructed, but without the burden and embarrassment of a large debt. As Mr. W. W. Potter, also, has already liberally pledged \$10,000, the remaining \$20,000 will doubtless soon be raised. We do not remember when so munificent a gift in aid of a church enterprise has been made by any layman, certainly not when one has given so large a percentage of his means as has Mr. Rothwell to a religious project. This is a case, too, in which, as is so characteristic of our Methodism, "the elect woman" has been a loyal ally of the church; Mrs. Rothwell has lent the deepest interest in the enterprise, and has encouraged her husband in his generosity. We will be pushed upon the structure with the expectation of occupying the chapel at an early date. Rev. W. N. Brodbeck, the pastor, is meeting the exigencies of this very important project with conspicuous wisdom and success.

Men for This Hour.

Two men in the Wesleyan Connection are notably raised up of God to preach the Gospel of our Lord Jesus Christ and to make it thoroughly simple, attractive and sufficient for the salvation of the multitude—Hugh Price Hughes and Mark Guy Pearse. The people of New England will have the high privilege of seeing and hearing Mr. Hughes on the evening of Sept. 29, at the People's Church in this city, and on the evening of the 30th at Portland in connection with the annual convention of the Epworth League of New England. It is needless for ZION'S HERALD to express its enthusiastic appreciation of Mr. Hughes. We believe him to be the John Wesley of our day in Methodism. There is scarcely an issue of our paper in which some reference is not made to him, either as editor, preacher, or worker of social righteousness. We therefore most earnestly exhort our people to improve these opportunities to hear him.

Mark Guy Pearse has recently been in Australia and New Zealand. A writer from the latter country presents a vivid and helpful sketch of his work in that land:—"I took up my pen, however, to write of Mark Guy Pearse in New Zealand, and I fear that already such space as you may be able to spare is nearly filled. We have had 'Old folks at home,' and 'More old folks at home,' and the hearts of Cornishmen have danced within them as chords have been touched. Pearse has not only won the hearts of the people, but he has also won the hearts of the 'How I Became a Testator' puts the argument in favor of the bit of blue in a new and wonderfully telling way. We were made to feel that a 'rolling stone gathers no moss.'"

—Baker Memorial Church, Concord, N. H., gave Rev. and Mrs. G. W. Norris a pleasant farewell reception on the evening of Sept. 11. Rev. S. C. Keeler, presiding elder of the Concord District, made a happy address, to which Mr. Norris responded with much feeling. Bro. Norris and wife have lived in Concord for eight consecutive years, and have made many friends in the city.

—The memorial services commemorative of the late Rev. John W. Olmstead, D. D., for many years editor of the Watchman, will be held at the First Baptist Church, Commonwealth Ave., Boston, on Sunday evening, Sept. 27, at 7:30 p. m. Addresses will be delivered by Rev. Philip S. Moxom, Rev. J. C. Foster, D. D., Rev. Alvah Hovey, D. D., and the editor of the Watchman.

PERSONALS.

—Phillips Brooks will be consecrated a Bishop on Oct. 14.

—Bishop and Mrs. Walden sail for home Sept. 30, in the "City of Rome."

—Vales Newhall, esq., father of the late Dr. F. H. Newhall, died in East Saginaw on Tuesday, Sept. 15, aged 92.

—Rev. Isaac McKim and wife have spent the summer very pleasantly at Leominster; they go to Chicago for the winter.

—Rev. Dr. A. T. Pierson has been invited to occupy Mr. Spurgeon's pulpit at the Metropolitan Tabernacle for several months.

—Rev. Dr. E. B. Webb will preach the annual sermon at the approaching meeting of the American Board at Pittsfield, Mass., Oct. 13.

—Rev. George O. Howe, the successful pastor of our church in Waltham, Vt., with his wife, has been recreating a few days in Boston.

—Bishop Newman, on Sept. 4, laid the corner-stone of the Fowler M. E. Church, Chicago—named as a memorial to Bishop Fowler.

—The sixtieth anniversary of the birth of President Diaz was celebrated in the city of Mexico last week with extraordinary festivities.

—A monument to General Logan will be erected in Washington at an early date. Friends of the deceased have subscribed the funds needed for such a purpose.

—Rev. S. McChesney, D. D., of New Haven, Conn., has been transferred by Bishop Foster to the Cincinnati conference, and stationed at Walnut Hills, Cincinnati.

—Rev. Dr. Augustus Jessopp, of the Established Church, England, writes in the September number of the Westminster Century upon "Our Worn-out Parsons."

—Miss Kate L. Ogborn and Miss Mary G. De Motte will leave San Francisco for work in Japan under the Woman's Foreign Missionary Society, by steamer "Belgica," Oct. 5.

—Rev. Charles Tilton, who was obliged to relinquish his successful pastorate at Waltham on account of an affection of the throat, is much improved, and was able to preach twice recently without serious consequences. He hopes to resume work at the next session of his Conference.

De Pauw University has been promised a \$200,000 building for its theological department.

The Missionary Review for October confidently predicts that the Methodist Episcopal Church will raise the \$1,250,000 which has been apportioned.

Prof. Phelps says: "In the pulpit, as everywhere else, the preparation is always against the efficacy of anything which one the producer himself."

Remember that ZION'S HERALD can be secured from now until the first of January, 1892, by new subscribers, for the price of one year's subscription.

In a Wesleyan church in England there is a Cyclic Mission Band, composed of young men who go out on Saturday afternoons and hold open air services in the village.

The Wesleyan Church of Great Britain is to observe a "Week of Prayer," as recommended by the recent session of the Annual Conference, for the outpouring of a revival spirit and interest upon the church.

Tickets for Rev. Hugh Price Hughes' lecture at People's Church, Sept. 29, are having a rapid sale. Those who desire to secure good seats should apply early to Magee, 38 Bromfield St., or to Dr. D. H. Ellis, at the Historical Room, 36 Bromfield St.

The harvest moon furnished the light for the ceremony of laying the corner stone of the new Summerfield Methodist Episcopal Church in New Haven at 9 o'clock one evening last week. The ceremony followed the holding of preliminary exercises in the old edifice.

Mr. Spurgeon on one occasion remarked to a friend that he made a practice of reading Carlyle's "History of the French Revolution" once a year for the sake of its style. "It is a mass of rocks and boulders," he said, "its rugged strength corrects the too great smoothness into which one is apt to glide."

The Methodist Episcopal Church has always planned general sessions in the matter of education. The American University at Washington is in harmony with the genius and purpose of our church. Our readers will, therefore, be glad to follow Bishop Harter, on the second page this week, in his interesting and prophetic utterance relative to the enterprise.

The Dardanellian incident has called fresh attention to the danger to the peace of Europe by Russo-Turkish relations. The historian, Edward A. Freeman, who is perhaps the best-informed student of the Eastern Question in the world, is preparing an article for the *Forum* on the "Peace of Europe," in which he will set forth the delicate relations of all the European governments to one another regarding this danger-point.

Throughout the country Sept. 28 will be observed by the Woman's Christian Temperance Union as Membership Crusade Day. The White Ribbon hosts will go out armed with the pledge, and in shops, in houses and on the streets endeavor to secure total abstinence signatures, and so far as possible new members. One hundred thousand new names is the goal set for this year's effort. Already there are 200,000 W. C. T. U. members.

The *Christian World*, London, presents a sad picture of the ravages of the drink habit in Great Britain, but has this consoling word for the church: "The White Ribbon hosts will go out armed with the pledge, and in shops, in houses and on the streets endeavor to secure total abstinence signatures, and so far as possible new members. One hundred thousand new names is the goal set for this year's effort. Already there are 200,000 W. C. T. U. members."

As we strolled about we found the stones that mark the graves of Arthur Hugh Clough, Walter Savage Landor, Mrs. Browning, Richard Hildred, the historian, Hewings, the Boston artist, and Theodore Parker. By the side of his grave, with its plain slab and simple inscription, we found a large wooden box, which was presently opened by some workmen, and we were allowed to see the medallion profile bust of Parker, done by Story, and to be erected and unveiled on Monday, the 24th, the anniversary of his birth.

The new monument in its good taste, the likeness admirable, with this inscription:—

Theodore Parker
The Great American Preacher
Born at Lexington, Mass.,
United States of America,
August 24, 1810.
Died at Florence, Italy,
May 10, 1860.

His name is engraved in marble. His virtues in the hearts of those who loved him. From slavery and superstition.

—Rev. J. D. Phelps, of Malden, has been the subject of a serious and painful illness for many months, but it is hoped that he will ultimately recover and resume the work of the ministry in which he has been so successful. It is expected that he will spend the winter months with President L. M. Stanton and family at Clinton University, Orangeburg, S. C. Mrs. Dunton is a sister of Mr. Phelps.

Rev. W. G. Ward, of the Columbia River Conference, late president of Spokane University, has been engaged to supply the pulpit of the church at Malden from Oct. 1 until the next session of the New England Conference.

Rev. W. F. Whittier has most acceptably performed the duties of this pastorate during the interim. At a recent meeting of the official board of the church a resolution was unanimously passed expressive of the gratitude of this body for the faithful labors of Mr. Whittier "as a preacher in charge during the past five months."

—Mrs. Dr. Burt writes from Viareggio, Italy:—

—Rev. George Pepper, member of the North Ohio Conference, and at present United States Consul at Milan, Italy, has been called to pass through the deep waters of affliction. First a lovely daughter, Miss George Pepper, who was making for herself a brilliant career at Washington, and for whose sake chiefly the father accepted the position of consul, suddenly died. After a brief illness the deeply bereaved mother also passed away, at Milan, Aug. 28, leaving her household desolate. Sister Christiana Pepper had been a faithful member of the Methodist Episcopal Church for about thirty-six years. She was a quiet woman, very seldom permitting her voice to be heard in public, but her generous and pious life spoke more eloquently than words. Her influence will live on in her children who are filling honorable positions in life. Though dead, she is still with us, as we are with her. "The living dead," as she would have said, "are those who have been greatly endeared to us all. The members of our church in Italy unite their prayers with those of their brethren in America, that the God of all consolation may sustain our brother and his family in this hour of trial."

—A London correspondent of the New York Tribune notes the fact that when no other criticism is available against Dr. Gladstone, some conservative dares to speak of the "enfeebled old man." The correspondent thus replies to the insinuation:—

"Mr. Gladstone is not dead or even sleeping. He is down at Haverdun just now, popularly supposed to be resting after the turmoil of a prolonged session, the effects of serious illness, and the shock that followed on the death of his eldest son. He has made an engagement to attend and speak at a great gathering at Newcastle in the early days of next month. After that he has arranged for a trip to Italy, and it was thought that his recovery would be hastened by the change of air and the relaxation of his duties."

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was not recognized by the church. In 1887, after a careful hearing, the board, presided over by the Very Rev. James Hughes, V. G., of Hartford, declared that the marriage was valid. Grant appealed to the archiepiscopal tribunal in Boston, and there the Hartford decision was reversed and it was declared no marriage. The question was then appealed finally to Rome, and now the highest authority declares the marriage binding, and the divorce is refused. Grant is, and has been for some years, living with a second wife.

Hon. Neal Dow has part in a very interesting and forceful letter in the *Union Signal* of Sept. 10, in which he says:—

"I have been an unwavering teetotaler from early youth. This was from the conviction that alcohol in any form and in whatever quantity was not favorable to health of mind and body; and from the certainty that entire abstinence from it was the only sure way to the attainment of the highest good. It is one of those things which, like the use of opium, is a betrayal into the hands of the devil, and which, if once begun, leads to a ruin which is almost inevitable. Every succeeding year of my life has strengthened and deepened my conviction that the liquor traffic should cease to exist, because it is a deadly hostility to every interest of the nation and the people; and no human power can eliminate from it this quality which it poisons the bodies and souls of men."

The *Union Signal* fittingly characterizes him as the "Father of Prohibition."

We wish it were possible for all our ministers to attend the Ecumenical Conference at Washington. It will, as noted on the first page, be especially enjoyable in its fellowship as well as in its educational and inspirational value. It is one of those assemblies which the preacher cannot afford to lose. To many of our ministers the expense (from thirty to fifty dollars, probably) will seem more than they can possibly compass. This is, however, a privilege that will never come again for many of them. A mortgage upon the future for such a purpose is, therefore, justifiable. To mingle with the representatives of our world-wide Methodism, to see and hear them in the discussion of all phases of the most vital questions affecting churches and reforming efforts, must carry to all who enjoy it an increment of thought and an impulse to activity which will help in doing the remainder of life. Churches would do well to send their pastors. It would be quite easy to send some interested person in our congregations to raise a purse for the purpose. Who will be so thoughtful and kind as to inaugurate such a generous scheme?

Missionary and Church Extension Society.

The first meeting since vacation of the board of managers was held in Bromfield St. Church vestry, Monday, Sept. 14, and was largely attended. The reports of the work were very encouraging. The superintendent, Dr. E. A. Hadley, was absent from the work but a single Sunday. Though not a favorable start for the year for collecting money, the subscriptions and collections give promise of full financial support. All the various missions under the patronage of the Society are growing, and promise permanency.

Atlantic has had several conversions, and is providing financial self-help, if not self-support. The great want there is a better place for meetings.

St. Andrew's, Jamaica Plain, is doing fast. There has been steady growth from the attendance on Sunday services, Sunday-school, and week-day prayer-meeting, and equal increase in money contributions. It is proposed to receive members and organize classes, Sunday, Oct. 4. Bro. R. F. Briggs, who is supplying this charge, is evidently the right man in the right place.

Bro. E. P. King gave a report for *Morgan Chapel*, which had the true Gospel ring. It had in it the sound of battle and of victory. Good reports came, also, from *Crescent Beach*. Bro. Mitchell, the pastor, was absent on a vacation kindly given him and provided for financially by the thoughtful generosity of his people.

The Society now needs to make provision for mission work in the crowded quarters of the city. The return of theological students furnishes a force both available and demanding work at our hands. Let the churches respond to the call and provide places where this work can be done! Give us financial backing if you would see results!

D. H. E.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.
Preachers' Meeting.—Bishop Turner, of the African M. E. Church, spoke before the meeting on Monday last, giving an address, which, though somewhat informal, was bright and sparkling with thought and humor.

Boston, Bromfield St.—On a recent Sabbath, Dr. Chadbourne, the presiding elder, presided and took up the Church Aid collection in behalf of Grace Church, Worcester. It amounted to \$90.

Boston, Parkman St.—The first meeting of the Epworth League for the season was held on Wednesday evening, with a large attendance. Three persons were forward for prayer, Sunday evening, Sept. 13. Rev. W. Full, pastor.

Ashtabud.—The committee appointed for the settlement of the parsonage matter is, by advice of a lawyer, awaiting developments, and it is hoped soon to bring it to a settlement. Rev. H. H. Faine, pastor.

Worcester.—Things are moving at a somewhat accelerated pace in the "heart of the Commonwealth."

Trinity.—The pastor is preaching a series of four Sunday evening sermons to young people under the auspices of the Epworth League. His general subject is, "The Significance of Life." The annual banquet of the League is the second in the history of the chapter—it took place Monday evening, Sept. 14. The principal guest of the evening was the honored president of the New England District League, the popular and ever welcome Rev. W. I. Haven, whose venerable address was in fact, practical, witty, eloquent, and pleased well the hearers. The talent, of which the League has abundant, together with the splendid repast and elegant menu, furnished an evening of enjoyable profit to the 150 present. A Sunday-school rally is announced for Sunday, the 27th, at which all former scholars, all present and all future ones, are requested to report. Rev. Dr. Boole, of New York, attending the late Prohibition Convention, preached in Trinity, Sunday, Sept. 13. He has lost none of his old-time vigor of statement and persuasive address.

Grace.—Here extensive and artistic changes have been made in appearance of vestries and adjoining rooms. The meetings are well attended, and additions are being made to the membership. Hopefulness now characterizes both pastor and people, and speedy deliverance from financial embarrassment is confidently expected.

At Coral St., Laurel St., and Webster Square the work is healthy and vigorous. Worcester Methodist proposes to assert itself and push things. The Preachers' Meeting of Worcester and vicinity last Monday was well attended, and papers and addresses of marked value were given by Bros. Ferguson, Mudge and Rice. Bro. Mudge's, I think, ought to be published and distributed among the churches. Bro. Kennedy, of Shrewsbury, announced a re-opening of his church on the 24th, after extensive alterations and repairs. Bro. Best, of Spencer, announced a fifty years' anniversary of his church in October.

Missionary work is being worked up, and hopeful results are being looked for.

Q. E. D.

North Boston District.

Waltham.—The Methodist Block at Waltham, which is now in process of erection, is to be a large, elegant and expensive structure. The area to be covered by the building is 114 by 122 feet, amounting to about 16,000 square feet in area, the building not forming a perfect rectangle. The stores are 68 feet deep, 20 1/2 feet wide, 14 feet high, except the corner one, which is 82 feet deep. The vestry is situated in the south west corner of the structure, and is to be provided with all the accommodations essential for the purposes to which it is to be put. It is to be 48 by 39 feet in size. It will be reached by a corridor 16 1/2 feet wide leading from Main Street, in the center of which are to be placed the stairs leading to the church above and to the other apartments in this portion of the building. Off from the vestry are a ladies' room, 22 by 30 feet, and a classroom, 30 by 14 feet, and by means of rolling partitions all the ante-rooms can be thrown into the main room. The most prominent feature of the second floor is the church auditorium, above the vestry, which is to be 98 by 56 feet. At the front end and around two sides is to be built a balcony which, with the floor space, will give a seating capacity of 925. The contracts already awarded amount to some \$108,000, and this sum does not include the value of the land, the heating apparatus, the plumbing, the painting and decorating, nor the furnishing of the church.

Woburn.—During the first of Rev. E. P. Telford's year here, thirteen have been clearly converted, while twice that number have asked for prayers. A number of backsliders have been reclaimed. Rev. Hugh Montgomery, pastor.

Gardner.—Rev. S. C. Carey, on Wednesday last, took 21 Swedes into full connection. The Swedish class-leader, Benedictus Nilsson, has gone to the Swedish Theological School, Evanston, Ill., to prepare for the ministry.

Lynn District.
Lynn, St. Paul's.—A delightful wedding took place in this church, Wednesday evening, Sept. 9, when Edwin M. Bailey, eldest son of the late Rev. Jonas M. Bailey, was united in marriage with Miss Sarah A. Fowler, a successful teacher in the public schools of Lynn. The church was tastefully decorated, and filled with friends and acquaintances. The full ceremony of the Methodist Episcopal Church was impressively performed by the pastor of St. Paul's, Rev. L. W. Staples. A reception followed at the residence of Mrs. S. A. Bailey, the mother of the groom, after which the newly-wedded pair left for a few weeks' sojourn among the White Mountains. On their return they will reside in Swampscott.

Marblehead.—The church is in a flourishing condition. Since the return of the pastor, Rev. W. A. Thurston, from his vacation, five have been converted. The 100th anniversary of Methodism in Marblehead will be celebrated in Abbott Hall by appropriate exercises, on Nov. 1 and 2.

Marblehead.—The "Dime Investors," under the auspices of the Harvesters' Society connected with this church, held a pleasant social gathering on Thursday evening, Sept. 10. After the opening exercises, the histories of the dimes were given; about seventy persons responding to their names, handing the amount raised during the year on each dime to the treasurer, and giving a verbal or written report. It would be impossible to tell the various means used in getting the money. A parlor concert was given by one, and others had invested in ice cream, candy, pastry, fancy-work, Sunday eggs, etc. The musical part of the entertainment was well rendered. The proceeds from the dimes, and the sale of ice cream and tickets, amounted to about \$120.

Wakefield.—On Sunday last the pastor, Rev. J. H. Thompson, baptized 2, received 3 to full connection, and 12 on probation.

Springfield District.
Conway.—Rev. W. S. Jagger is having a pleasant year. The congregations are good. Five have recently been received into the church. Fifty copies of the Epworth Hymnal, No. 2, have recently been bought. Bro. Jagger also supplies at West Winstley.

Shelburne Falls.—Rev. B. J. Johnston, the pastor, is popular. Three have recently been received into membership. Mr. Johnston is holding services in Baptist corners at Ashfield, also at Buckland, some four or five miles distant.

Moses.—Rev. T. C. Martin returned from a rest in England and Scotland, and found the church in a good working condition. Mrs. Joshua Reynolds left the church a legacy of \$1,000. She was a member of another communion.

Northampton.—Rev. F. T. Pomeroy is busy gathering the Church Aid collection. His pulpit has been supplied for the last month by Rev. Frank Morris, formerly a member of the New England Conference. Mr. Pomeroy has \$4,000 pledged from his society for the new building, and is still pushing in the matter.

Methodism in Franklin County is making an advance. *Barnardston* and *Gill* are both thriving under the care of Rev. James Sutherland. The *Greenfield* church was probably never in a better condition. The congregations are large. Fifteen have recently been received into full membership and six on probation. Nine have been baptized. Prof. and Mrs. D. B. Towner have joined this church by letter. They are to assist the pastor in revival work in a few weeks. At a recent evening service an inspiring fact was the presence of 100 young men.

Simultaneous Missionary Meetings are to be held all over the district.

Springfield, Ashbury Church. is especially fortunate in having for its Sunday-school superintendent George W. Solley, assistant superintendent at the School for Christian Workers.

South Hadley Falls.—The church vestry was reorganized with a social and supper on the 16th. The vestry for the past six weeks has been undergoing extensive improvements, having been heated and painted and refurnished. The ladies' parlor has been refurnished like the vestry, and both together present a very neat and attractive appearance. A large gathering filled up the church on the 16th, and the supper and music, remarks were made by the pastor, Rev. James H. Stables. Rev. C. A. Littlefield, of Springfield, was introduced and

spoke in a congratulatory line and in commendation of the institutions and methods of the Methodist Church.

N. E. SOUTHERN CONFERENCE.

Providence District.

Brookton Church, Brookton.—During the eleven weeks of the pastor's absence abroad, all the services were sustained with remarkable regularity and spirit. The return of Bro. Parkin seems to have been a signal for every one to put forth greater efforts. The first Sunday in the month 20 persons were received into full membership. Not a death occurred in the congregation during the pastor's absence, which is very remarkable for a congregation so large and a vacation so long. Pastor and people are ready for a vigorous campaign.

South St., Brookton.—Pastor Oldham is rejoicing to see the people coming back from the shore and summer resorts and filling the church again. The recuperated physical powers of the people already prophesy increased spiritual activity. Sunday evening, Sept. 13, the Epworth League took charge of the service, using the new Epworth Hymnal, No. 2. The singing was grand, and everybody was delighted. A full supply of this new book has been ordered.

Franklin Chapel, Brookton.—The chapel shares with the other Brookton churches in the interest and enthusiasm consequent upon the return of the people from the shore. Sunday evening, Sept. 6, a lady sixty years old gave her heart to the Lord, and Pastor Kidway is much encouraged with the prospect of others coming.

Holbrook.—Rev. J. H. Buckley, the pastor, "vacated" at home this summer, and says that he had a most delightful time being pastor for the entire town and vicinity. Sunday-school, congregations and Epworth League are all growing, and the outlook is hopeful.

North Easton.—The church feels the loss of several members who have lately moved away. Two persons were converted recently—a mother and daughter. The daughter was on her dying bed. After their conversion they both received baptism. It was an experience which Bro. C. N. Hinckley, the pastor, will not soon forget.

Whitman.—The good people of Whitman are not discouraged, though a number of their most faithful members have moved to New Bedford. The plan of enlarging the church this year will have to be given up. The Epworth League, with some other help, will, however, put a new carpet in the church and repaint the interior. One person has sought and found the Lord.

East Bridgewater.—Sept. 6, 3 were received into full membership, 2 on probation, and 2 were baptized. The people are praying for a revival, and, in fact, it has come. Neighborhood prayer-meetings are being held, and if the interest continues to increase, special meetings will soon begin.

Prayer is asked all God's people for the triumph of Christ here. "Veterans' Day" was observed Sept. 13. Rev. Carlos Banning, the first pastor the church ever had, was present and preached most acceptably. The collection taken for Conference Claimants was 33 per cent. above the apportionment.

Rev. John Roberts, of Newcastle, Nebraska, brother-in-law of Rev. John Oldham, was present at the Preachers' Meeting, Sept. 14, and spoke encouragingly of church work in the West.

EAST MAINE CONFERENCE.

Rockland District.

The work on the District is well cared for by the presiding elder, Rev. I. H. Wharf. He accomplishes a vast amount of work, and takes but little rest. If Methodist churches do not prosper on Rockland District, it will do so on no other.

(Continued on Page 8.)

Church Register.

HERALD CALENDAR.
Annual meeting of the W. M. M. S., Sept. 29.
Annual convention of North District Epworth League, at Manchester, Ct., Sept. 29.
Epworth League meeting, Portland, Me., Sept. 30-Oct. 1.
Lewiston Dist. Min. Association and Extension, at North Conway, N. H., Oct. 5-7.
Rockland Dist. Min. Assn., at Windsor, Me., Oct. 12-14.
Bucksport Dist. Western Min. Assn., at East Blue Hill, Oct. 12-14.
Prov. Dist. Min. Assn., at Portsmouth, R. I., Oct. 19-21.
New Bedford Dist. Min. Assn., at Grace Church, Taunton, Oct. 19-21.
Norwich Dist. Min. Assn., at Manchester, Conn., Oct. 19-21.
S. S. Convention, at Wolfborough, N. H., Nov. 3-5.

Money Letters from Sept. 14 to Sept. 21.
1. H. Adams, Wm. Briggs, I. H. Barker, C. Brown, Leo Bates, C. L. Brown, Lillian Bartlett, C. P. Crossman, B. O. Campbell, G. R. Drew, S. A. Dow, C. U. Dunning, J. W. Eaton, A. A. Graves, Mrs. S. W. Goodwin, M. D. Hornebeck, Mrs. R. H. Hillard, C. A. Jordan, J. L. Long, H. A. Maynard, A. McKay, J. W. Merrill, Mrs. Henry Merrill, R. E. Nason, J. A. Potter, G. H. Palmer, R. F. Kelly, C. C. Chittick, J. S. Stevens, Thos. Trye, Mrs. A. Tving, Mrs. A. R. Wiggin.

THE CONCORD DISTRICT APPOINTMENT. will appear next week.

NOTICE.—On Monday next, Sept. 23, at the Preachers' Meeting, Rev. C. S. Nutter, of Boston, will speak on "Hymnology." Meeting at 10.30 a. m. A. M. Osgood, Sec'y.

AUGUSTA DISTRICT PREACHERS' MEETING. at East Livelihood, Oct. 12-14.

PREACHING SERVICES: Monday evening, M. E. King; Tuesday afternoon, D. Holt; Tuesday evening, A. S. Ladd; Wednesday afternoon, C. E. Sprague.

ESSAYS: 1. Review of "Faith Papers" by Rev. S. A. Keen, D. D., Wm. H. Barber; 2. What does the Preparation of the Sermon Include? A. Hamilton, E. A. House, R. S. Leard; 3. The Epworth League: (1) Its History, W. F. Holmes; (2) Its Aim, Ira G. Ross; (3) Its Danger, L. B. Coddling; 4. What is Repentance? O. S. Pillsbury, C. A. Laughlin, G. W. Barber; 5. Do we need a stricter Enforcement of the Discipline? H. Chase, W. A. Nottage, H. Crockett.

Please write Rev. J. R. Remick of your intention to be present.

BANGOR DISTRICT MINISTERIAL ASSOCIATION. at Oldtown, Me., Oct. 19-21.

PROGRAM.
Monday eve., sermon, by J. W. Day.
Tuesday, 8.30 a. m., devotional, C. A. Maine; 9. business; 9.30, What shall be the Attitude of the Church toward the Press? Popular Methods of Observing the Sabbath? J. W. Price, W. Leonard, F. H. Morgan; 10.30, The Preacher for the Times, H. E. Foss, H. B. Nutter, C. A. Reed; 1.30 p. m., Does our System of Probation Need any Modification? J. Tilling, W. B. Dunne, U. G. Lyons; 2.30, What may we Learn from the Roman Catholic Church? G. D. Lindsey, G. H. Hamilton, C. A. Maine; 3.30, Is the Church doing all it can for the Children? If not, how may it do more? J. W. Day, R. S. Arey, J. P. Simonton; 4.30, The Best Methods of Raising the Church Benevolence, E. Dunne, W. F. Taylor, J. R. Clifford.
Tuesday evening and Wednesday morning, District Epworth League. Program next week.
Open discussion to follow each subject. Come, brethren, prepared to take a part.
F. H. MORGAN, Sec'y.
J. E. Foss, J. P. SIMONTON, Com.

NEW ENGLAND CONFERENCE.

Simultaneous Missionary Meetings.

Boston District.

TUESDAY, SEPT. 23.

Boston, Baker Memorial, J. W. Higgins.
"Dorchester, James Mudge.
Mattapan, J. P. Allen.
"Washington Village, W. D. Bridge.
Cherry Valley, E. S. Best.
Hopkinton, J. Yeames.
Millbury, C. P. Rice.
Saxtonville, A. P. Sharpe.
"Franklinham, J. P. Kennedy.
Westboro', E. T. Currier.
West Quincy, J. W. Dearborn.
Worcester, Trinity and Grace C's, E. J. Haynes.
WEDNESDAY, SEPT. 24.

Newton, E. B. Thorndike.
Shrewsbury, Geo. E. Sanderson.
Southbridge, W. B. Clark.
Spencer, A. H. Herrick.
Webster, G. Beckman.
West Medway, C. W. Wilder.
Worcester, Laurel St., W. T. George.
"Webster Square, C. P. Rice.

THURSDAY, SEPT. 25.
Boston, St. John's, W. H. Thomas.
"West Roxbury, C. L. Goodell.
Dedham, Mrs. James Mudge.
Mattapan, J. P. Allen.
Newton Centre, C. A. Crawford.
Oxford, F. A. Everett.
Whittinsville, J. D. Pickles.
BOSTON, Appleton Church, Sept. 22.
"City Point, G. Beckman.
"Egleston Square, L. Freeman.
Jamaica Plain, J. H. Thompson.
"People's Church, Sept. 23.
"Roslindale, E. T. Currier.
"Temple St., G. A. Phinney.
"Tremont St., W. H. Thomas.
"Wilbur St., G. S. Chadbourne.
Charlton City, E. S. Best.
Milford, G. A. Crawford.
Newton Lower Falls, A. R. Nichols.
"Upper Falls, G. H. Cheney.
Wollaston.

North Boston District.
TUESDAY, SEPT. 23.
Cambridge, Trinity, L. W. Staples.
East Pepperell, W. N. Richardson.
East Templeton, E. H. Thrasher.
Hartford, G. Beckman.
Hudson, G. S. Chadbourne.
Lowell, St. Paul's, L. P. Cushman.
Somerville, Park Ave., G. H. Perkins.
Waltham, 1st Church, W. H. Thomas.
"Immaculate, A. M. Osgood.
Watertown, G. H. Cheney.

WEDNESDAY, SEPT. 24.
Ayer, A. M. Osgood.
Clinton, G. S. Chadbourne.
Fitchburg, Centre, G. A. Crawford.
Lowell, Worthen St. and Cent' C's, L. B. Bates.
Methuen, G. H. Cheney.
Princeton, S. C. Carey.
Rockbottom, W. A. Wood.
West Medford, G. C. Osgood.
Winchester, G. H. Cheney.

THURSDAY, SEPT. 25.
Athol, C. H. Hanford.
Leicester, C. S. Rogers.
Lowell, Highlands, J. W. Dearborn.
Lynn, A. M. Osgood.
"Friday, Oct. 2.

Barre, H. G. Buckingham.
Cambridge, Harvard St., ———.
Hubbard, J. O. Knowles.
Methuen, C. F. Rice.
Somerville, Broadway, R. F. Holway.
Weston, W. W. Colburn.
Winchendon, C. H. Hanford.

Lynn District.
TUESDAY, SEPT. 23.
Ballardville, E. Hodge.
Byfield, M. D. Collins.
Gloucester, Bay View, H. B. Swartz.
"Prospect St., N. T. Whitaker.
Marblehead, G. M. Smiley.
North Andover, J. P. Allen.
Northfield, L. W. Adams.
Wakefield, Miss Clara Cushman.

WEDNESDAY, SEPT. 24.
Newburyport, Popple Church, J. H. Thompson.
Swampscott, L. P. Cushman.

THURSDAY, SEPT. 25.
Beverly, L. W. Staples.
Ipswich, G. W. Mansfield.
Lynn, Commercial St., ———.
Lyons, C. E. Davis.
Reading, C. E. Davis.
Rockport, ———.
Saugus, L. P. Cushman.

FRIDAY, OCT. 2.
Boston, Meridian St., ———.
Chelsea, Mt. Belknap, W. B. Clark.
Chelsea, Mt. St. N. T. Whitaker.
Essex, S. H. Noon.
Gloucester, East, W. J. Hamilton.
"Riverside, W. F. Lawford.

Lynn, Boston St., A. A. Kidder.
"St. Paul's, J. P. Allen.
"South St., James Mudge.
Trinity, M. D. Collins.
Weymouth, W. A. Adams.
Melrose, Mrs. James Mudge.
Newburyport, Washington St., A. Dight.
Salem, Lafayette St., W. L. Haven.
Westley Church, T. C. Watkins.
Tiptonville, L. P. Cushman.

Springfield District.
TUESDAY, SEPT. 23.
Amherst, A. W. Tirrell.
Brookfield, L. H. Heeman.
Charlestown, W. J. Johnston.
Florence, G. H. Clark.
Holyoke Highlands, ———.
Moston, W. B. Newhall.
Northampton, J. P. Allen.
So. Hadley Falls, C. J. Littlefield.
Southampton, W. E. Knox.
West Warren, G. F. Eaton.
Wilbraham, D. Sherman.

WEDNESDAY, SEPT. 24.
Blandford, L. P. Causery.
Chester, W. B. Newhall.
Greenfield, W. M. Muller.
Shelburne Falls, J. Peterson.
Warren, W. G. Richardson.
West Brookfield, T. C. Martin.
Williamstown, G. H. Clark.

THURSDAY, SEPT. 25.
Chicopee, J. Peterson.
Chicopee Falls, J. P. Kennedy.
Conway, T. C. Martin.
Eastampton, E. Hinchcock.
Granville, W. H. Adams.
Holyoke, G. F. Eaton.
Middletown, ———.
Northampton, E. Hinchcock.

FRIDAY, OCT. 2.
Belchertown, S. A. Bragg.
Enfield, A. W. Tirrell.
Ludlow, A. H. Herrick.
Northampton, E. Hinchcock.
Orange, W. E. Knox.
Westfield, West Parish, T. C. Martin.

The above arrangements have been made after careful and extensive correspondence, and the list is as accurate as can be made at present. It is suggested that for any reasons occurring efforts be made to get them on the corresponding day of the following week. This can perhaps be effected in special cases by arrangement between the speaker and the pastor concerned. There will be a quite general collection of pulpits for missionary sermons on the 27th. There will be the usual understanding as to collections for local expenses as in previous years.

Clinton, Mass. JAMES MUDGE.

THE BOSTON DAILY TRAVELLER

AND THE WEEKLY, OUR COUNTRY,

are published by the TRAVELLER PUBLISHING CO. 31 State Street, Boston, Mass.

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DELICIOUS MINCE PIES EVERY DAY IN THE YEAR. **NONE SUCH** CONDENSED Mince Meat. **HIGHEST AWARD** received at the Pure Food Exposition for Superior Quality. **Merrell & Soule, Syracuse, N. Y.**

Marriages.

[Marriage Notices over a month old not inserted.]

BYERSON—LESLIE.—Sept. 14, by Rev. W. L. Toulton, Frank E. Byerson and Madge N. Leslie, both of Boston.

WHITE—STANTON.—At the M. E. parsonage, 10 Peacham, Vt., Sept. 1, by Rev. G. W. Moore, Wm. H. White, of St. Johnsbury, Vt., and Rose A. Stanton, of Danville, Vt.

DEAN—LEGG.—In Wethersfield, Me., Sept. 9, at the residence of the bride's parents, by Rev. E. W. Kenison, Richard Alford Dean and Edith Alma Legg, both of W.

WHITE—BOLTON.—In Brewer, Me., by Prof. A. F. Chase, Andrew H. White, of Lynn, Mass., and Mary S. Bolton, of B.

MERRILL—WADLEIGH.—At the home of the bride, 10 Limerick, Me., Sept. 2, by Rev. Geo. F. Millward, Frank W. Merrill, of Sanford, and Carrie Wadleigh, of L.

Deaths.

GRATTON.—Died, at Boston Highlands, Sept. 16, Miss Henrietta R. Gratton, aged 46 years.

NOTICE.—The cornerstone of the North Avenue M. E. Church, in Cambridge, will be laid one week from next Saturday, Oct. 3, at 2.30 p. m. Distinguished speakers will be present. Full program next week.

QUARTERLY MEETINGS.

PROVIDENCE DISTRICT—THIRD QUARTER.
Oct. 5, Pawtucket, First Ch.; 18 p. m., Riverside; 6 p. m., Weymouth; 7 p. m., Porter Ch.; 19-21, Dietic Association; 8, Central Falls; 22, Nantasket; 10, 11, a. m., Brockton; 23, Hull; South St.; 24, 25, a. m., E. Greenwch; 19, Prov. Harris Ave.; 25, eve, Wickford; 13, Pawtucket, Thompson; 27, eve, Stoughton; 14, Hallowbrook; 28, Woonsocket; 15, Hingham; 31, Attleboro'.
(In full next week.)
S. O. BENTON.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

For Over Fifty Years.
Mrs. Winslow's Soothing Syrup has been used for children's teething, it soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. 25 cents a bottle.

PREACHERS WANTED.—Two \$800 charges in Montana are wanting supplies. Climate equal to

The Family.

BETWEEN THE GATES.

Between the gates of birth and death,
An old and saintly pilgrim passed,
With look of one who witnesses
The long sought goal at last.

"O thou who reverent feet have found
The Master's footprints in thy way,
And walked thereon as holy ground,
A boon of this I pray.

"My lack would borrow thy excess,
My feeble faith the strength of thine;
I need thy soul's white saintliness
To hide the stains of mine.

"The grace and favor else denied
May well be granted for thy sake."
So, tempted, doubting, sorely tried,
A younger pilgrim spoke.

"Thy prayer, my son, transcends my gift;
No power is mine," the sage replied,
"The burden of a soul to lift,
Or stain of sin to hide.

"How'er the outward life may seem,
For pardoning grace we all must pray;
No man his brother can redeem,
Or a soul's ransom pay.

"Not always age is growth of good;
Its years have losses with their gain,
Against some evil youth withstood
Its hands may strive in vain.

"With deeper voice than any speech
Of mortal lips from man to man,
What earth's unwisdom cannot teach
The Spirit only can.

"Make thou that holy guide thine own,
And, following where it leads the way,
The known shall lapse in the unknown
As twilight into day.

"The best of earth shall still remain,
And heaven's eternal joys shall prove
That life and death, and joy and pain,
Are ministers of Love."

—JOHN GREENLEAF WHITTIER, in *Independent*.

THE WOOD-NYMPH'S MIRROR.

(ADIRONDACKS.)

The wood-nymph's mirror lies afar
Where yellow birch and balsam are;
Where pines and hemlocks lift their spires
Against the morn's and even's fires,
And where, as if the stone to break,
Rock-clinging roots of tamarack take
Strange reptile shapes whose coils are wound
The gray and lichenous borders round.

Across the face of that fair glass
No shadow e'er has sought to pass;
Only the white throat of the deer
Divides its surface dark and clear,
Or breasts of wild flowers from high
Blue pathways of autumnal sky
Slant upward their slow weary wings
To try the coolness of its springs.

But faint things reflected are
In the nymph's mirror. Many a star
Beholds therein its beauty. Oft
The moon, unveiled, or wrapped in soft
Sky-tissues, paves a silver way
Or doubles her half-hidden ray,
While snowy cloud fleets, to and fro,
High o'er its dusky oval.

The frame that round this mirror runs
Was wrought by springtime's gentle suns
And tender rains, and these have made
A setting as of greenest jade.
In winter it may often be
A mirror in ivory;
In spring the wild wood-blossoms set
Rare gems, as in a coronet,
Around its rim; and summer comes,
And still the bee its burden hums,
Straying in jeweled paths to shake
The flower-bells for their sweetness's sake.

But of the seasons 'tis confessed
That autumn's frame is loveliest;
For then the maple's green is lost
In crimson carvings of the frost;
The year's beaded gold is hung in reach
On twigs of silver-birch and beech;
The shrubs are gray-green, and gold, and red—
Rival the splendors overhead,
While all between these treasures bright
Is dusk with shadowy malachite.

This glass, 'tis said, hath power to tell
Of deeds that in the bosom dwell
Unknown and unsuspected;
Who feels its magic subtlety—
Who wins a single glance from her
Whose presence sets the veins a-fire—
Is straight transformed. No longer held
By chains the world delights to weld,
He is enfranchised; not to wear
Again the links her captives bear;
No more for greed of earthly gain
To give his all of brain and brain;
No more to bear his quivering heart
To the shock of the mart;
But evermore to be as one
Whose thoughts to radiant summits run,
Piercing a way through which their light
Glides all his toil, illumined night,
And makes his humblest action seem
Full of strange beauty as their gleam.

—CHARLES HENRY LUDERS, in *September Century*.

THOUGHTS FOR THE THOUGHTFUL.

If we do not enter the kingdom here,
We shall not hereafter. If the good in us does
not begin now, we have no reason to suppose
that it ever will. If our mind does not begin
to take on some resemblance, however faint,
to the mind of Christ, we may suppose that it
never will. While the kingdom of heaven is
primarily a condition rather than a country,
it is also a country, because there must be a
place where those who have entered it live in
the world to come as well as in this world,
and the separation which begins now, in the
next life is continued, intensified. That being
so, the only way for us to enter it then is to
enter it now. Let us take, then, to ourselves
these solemn words of Jesus, looking into our
own souls, asking of ourselves the question,
"Am I in the kingdom, or am I trusting to
what I believe? Am I trying to do as the
Master did? Do I love Him? Am I a subject
of the kingdom of truth and of righteousness
and of love?" —Rev. Wolcott Fay.

I thank Thee that my soul hath room
For Thy grand world. But guests may come—
Beauty to soul—Body to tomb.

I am content to be so weak,
Put strength into the words I speak,
And I am strong in what I seek.

I am content to be so bare
Before the arched heavens where
My wounds are struck by heavenly air.

Because my portion was assigned
Wholesome and bitter, Thou art kind,
And I am blessed in my mind.

In my large joy of sight and touch
Beyond what others count for such,
I am content to suffer much.

"I know," is all the mourner saith,
"Knowledge by suffering enters,
And Life is perfected by Death!"

"Glory to God—to God!" he saith,
"Knowledge by suffering enters,
And Life is perfected by Death!"

—Elizabeth Barrett Browning.

"A sorrow's crown of sorrow is remembering
happier things." We suffer for what we
have loved. The prick of the thorn is deep because
our grasp of the flower has been so tight.
Not in the first shock of parting is our suffer-
ing keenest. But as we move on over the sol-
itary way, each sight, each sound, calls up a

fresh memory that saddens the new sadness,
even while the sadness sweetens the old sweet-
ness. The hat on the rack, the high-chair at
the table, the broken toy, the ragged book—
everything becomes now a strange mingling
of pleasure and pain. So closely do joy and
sorrow walk together that one gains new
strength from the other. They are as twin
lives in one thought. Who that sits in the school
of sorrow would forget the keenness of past joys,
that he might avert the keenness of present
sorrows? Who is not grateful for the mem-
ory through which his greatest suffering comes?
The sweetness of sadness is a sweet-
ness not to be tasted out of sadness. And the
memory of the "happier things" is one of
God's peculiar gifts that can come only to
him upon whose head memory lays "sorrow's
crown of sorrow." —Sunday School Times.

But courage! The God who appoints the
discipline and the task is the same God who
works in us to will and to do. The internal
support is equal to the outward pressure; and
as our day, so is our strength. Had Andrew
and Peter foreseen the trials in store for them,
how would they have spurned the Master's
call, and shrunk with terror from such a life!
But they did not shrink when the trials came;
they found the strength where they found the
call. And though one of them, in a moment
of weakness, was tempted to deny his disci-
plesh, he amply atoned for that weakness by
his subsequent life, and, according to tradi-
tion, by his heroic death. Wherever there
is a call to do or to bear, there is strength
corresponding to that call; and what seemed
impossible once, will seem easy and natural
as we grow up to it by the gradual discipline
of life. "It would not do for me to enlist,"
said a young man of feeble health and delicate
organization at the breaking out of the war,
"I should prove a coward on the field of bat-
tle." But he did enlist, impelled by the irre-
sistible call of patriotism, and showed him-
self, when the trial came, as brave as any
veteran on the field, and cheerfully, in the
supreme hour, paid the tribute of his life to
the sacred cause he had espoused. —Rev. F. H.
Hedge, D. D.

Many persons yield to the weight of a
duty, and let themselves be bent down under
it. We see men bowing under their load,
until their very body grows crooked, and
they can only look downward. We see them
become prematurely old. The light goes out
of their eyes; the freshness fades out of their
cheeks; the sweetness leaves their voices.
Few things in life are sadder than the way
some people let themselves be bent down by
their load of duty or care. There really is no
reason why this should be so. God never
puts any greater burden upon us than we are
able to bear with the help He is ready to
give. Christ stands ever close beside us,
willing to carry the heaviest end of every
load that is laid upon us.
Men never break down so long as they keep
a happy, joyous heart. It is the sad heart
that tires. Whatever our load, we should al-
ways keep a songful spirit in our breast.
There are two ways of meeting hard expe-
riences. One way is to struggle and resist,
refusing to yield. The result is, the wounding
of the soul and the intensifying of the hard-
ness. The other way is sweetly to accept
the circumstances or the restraints, to make
the best of them, and to endure them with
grace and cheerfulness. Those who live in the
first of these ways, grow old in mid-life.
Those who take the other way of life, keep a
young, happy heart even to old age. —J. R.
MILLER, D. D., in "Making the Most of Life."

HOW ONE MISSIONARY WAS CALLED. A True Story.

CATHERINE MANN PATYENT.

BRENTON had just been having a big mis-
sionary meeting, and now that the
program was finished and the speeches over,
there was a call for volunteers to collect
money for the mission work.

A few answered, but another was wanted.
The chairman looked over the audience.
Whom should he ask? Ah! there was Anna
Howe over in that corner—she would be
just the one, though she sat there as indiffer-
ent to the proceedings as any one of the big
white pillars of the church.

After the meeting Mr. Avery went towards
her; while she, who had seen him looking at
her, kept right on towards the door, with her
eyes turned from him, as though she did not
know he was trying to overtake her. She
was about stepping out of the door when
some one pushed past her, and she heard Mr.
Avery's voice.

"Miss Howe," he said, "will you not take
one of these papers and be a collector? I
know you did not volunteer, but we need one
more, and I thought of you."

"No, I could not possibly take it, Mr.
Avery; begging isn't in my line, you know."

"It's not begging exactly, for I think the
majority of the people here to-night will be
willing to give something."

"Will they? I'm afraid after going home
they will begin to count the cost."

"Don't refuse, please! I think you will
find yourself interested and rewarded if you
take up the work."

"I cannot, Mr. Avery. My hands are full
now."

"I know you have a great deal to do, but
could you not make a little time for this
work?"

"There are only twenty-four hours in a
day, and I cannot make even one more, while
time and tide wait for no man."

"I know, and also that it behooves us to
do all we can for the Master's cause."

But Anna had passed out, and Mr. Avery,
with a sigh, turned back to his volunteers,
who were waiting for his decision as to which
districts they should take. Among them was
Elsie Howe, Anna's sister, who, ever since
she was old enough to understand such things,
declared she was going to be a missionary;
and here she was talking to one who had just
returned from the field, asking questions,
planning what to do, and how to offer herself
for the work. When Mr. Avery gave her the
collector's paper, he said:

"I do not think your sister is much inter-
ested in missions, or she would help us in this
strait; but she refused me just now when I
asked her."

Elsie, not knowing what would be best to
say, answered nothing.

When she reached home every one was talk-
ing about the meeting, and Elsie had her tale
to tell concerning what the missionary had
said to her.

"O Anna," she inquired, "why didn't you
take one of the papers? Mr. Avery says he
does not think you can be very much inter-
ested in missions."

"I suppose he thinks every one is like him-
self, with nothing to do but run around after
missionary money."

"Oh, but I shall do my part after school
hours!"

"Shall you? Well, I can't do mine in any
hours!"

And with that she went out to mix her
bread before retiring for the night.

But being alone with conscience was worse
than listening to Elsie. Wasn't she interested
in missions? It was God's work. Of course
she was; but she had no time. "Oh, but you
could do less painting," answered that little
voice within. "Well, Elsie is best suited to
the work," she thought. "No, you know
better than that; she is not so well fitted; and
here she is preparing to go out to the Indian
children. Now, you know more about child-
ren, more about housework and sewing, for
you've always had it to do, being the eldest,
and that is just what she will have to do in
the Indian Children's Home." "Well, even
if I do, I cannot, indeed I cannot!"

It was little sleep she obtained, although she
tossed and turned during the long hours;
neither could she quiet the voice of conscience
that night, or for some time after.

At last she drowned it in a multitude of
cares. She was going away to finish her
music, and then she was coming back to
teach. Oh, yes, she had it all planned beau-
tifully—how she would go away, study, return,
stay with father and mother, and teach and
help the children.

Elsie was off to the Northwest to take up
the work she had planned to do, and had put
aside all other opening paths so that she
might be free to do God's work. As she had
to pass through the town where Anna was
studying, the latter with some other young
friends went to the depot to see her off.
Good-byes were said, and the train passed out
into the black night on to the westward to-
ward the vast prairies, the majestic mountains,
the fast-flowing rivers.

And then another night passed in which
Anna could not sleep. What was the matter
with her? All the time she heard Mr. Avery
saying, "I do not think your sister is much
interested in missions." "But it's too late to
take that paper now," she reasoned. "Yes,
but you can do something greater and better
than that," answered duty. For days she
could not study; she could give her mind to
nothing; missions were all she thought of,
and she could see ever before her three words
—"You must go."

At last the crisis came, and then a calm.
Yes, she would go! Now she was at peace.
She wrote home, half fearing they would dis-
courage her; but they very willingly gave
their consent. Then she wrote to the Mis-
sionary Board, and they replied saying they
were in need of her service.

At the end of the year, along that same
railway route by which her sister had gone,
she also traveled, to Vancouver, thence across
the wide Pacific to Japan.

True, every word, for both Anna and Elsie
were school-mates of mine.

Religious Training.

MORE and more there is growing a disposi-
tion among parents to permit all matters of
religious observance to be with their offspring
matters of choice or preference. Your child must
learn French and German and drawing; but he
shall learn his catechism and his Bible lesson and a
reverent observance of this holy day if he chooses, and
not otherwise. A more dismal and irrational folly it
is not easy to conceive of! I do not say that there may
not have been folly in another and an opposite
direction. I am not unmindful that religious teaching
has been sometimes made a dreary and intolerable
burden. But surely, we can correct one excess (not
I apprehend, very frequent or very harmful) with-
out straightway flying to an opposite and worse one.
And so I plead with you who are parents, to train
your children to ways of reverent familiarity with
God's Word, God's house, and God's day. Let
them understand that something higher than your
taste or preference makes these things sacred and
binding, and constrains you to imbue them with
your spirit. And that they may do this the more
effectually, give them, I entreat you, that mightiest
teaching, which consists in your own consistent
and devout example. —Bishop H. C. Potter.

ABOUT WOMEN.

—Mrs. T. N. Egery, of Bangor, is said to be the
richest woman in Maine. She is rated at \$4,000,000.

—Mrs. Mary H. Hunt has been appointed a
member of the Advisory Council of the Woman's
Branch of the World's Fair, to be held in Chicago in
1893.

—Miss Edith Vandell, of Louisville, Ky., is at
work in the modeling department of the World's
Fair, making the model for the eight caryatides for
the Women's Building.

—Mrs. Lelia Robinson-Sawelle provided by her
will that in case her husband should not survive her,
and she left no kin within the statutes of distribution
of this commonwealth, her entire property should go
to establish free scholarships for women at the
Boston University Law School.

—Miss Jessica Gilbert Tyler, the gifted daughter
of Moses Coit Tyler, of Cornell University, has
entered the field of literature by translating from
German Dr. Ewald Fliegel's "Moral and Religious
Development of Thomas Carlyle."

—A prize of fifty dollars for the best original
design by a woman of an article of furniture has
been won by Miss Gertrude E. Fonda, of Vermont.
A bookcase in form of a book was the shape she
gave her design.

—The young English lady (Sister Rose Gertrude)
who went to the Iper settlement at Molokai, last
year, to attend that class of unfortunate, was married
in April last to a German physician, Dr. Lutz.

—Miss Xavier, formerly instructor in Spanish
in Wellesley College, has been appointed secretary to
the French and Spanish consulate. She is mistress
of Spanish, French, English, German and Italian,
and is the first woman ever appointed to the office
she holds.

—Captain Mary Miller, the woman who man-
aged a steamboat on the Mississippi for seven years
and then secured a government license as pilot, has
applied for the place of lighthouse-keeper on the Gulf
coast. She is an intelligent and rather prepossessing
woman. Her husband is still an active navigator,
and is running a steamboat on the Gulf.

—Writing of Lowell in the *Independent*, Ed-
ward Everett Hale pays the following beautiful
tribute to the wife of his youth:—

"It would not be right to speak of his early life
and his steady and sure growth to the position he
holds among men, without speaking of his wife.
His marriage to her was one of the events deter-
mining on in heaven, and which gives joy on earth to
all who see and know. She was Miss Anna Maria
White, a young woman of singular beauty, of re-
markable genius, which showed itself in exquisite
poems, who had herself had every advantage of per-
sonal training which the time and place knew how
to give. The match was a perfect love match; and
determined on in heaven, and which gives joy on earth to
all who see and know. She was Miss Anna Maria
White, a young woman of singular beauty, of re-
markable genius, which showed itself in exquisite
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The Sunday School.

FOURTH QUARTER. LESSON I.
Sunday, October 4.
John 11: 21-44.

REV. W. O. HOLWAY, U. S. N.

CHRIST RAISING LAZARUS.

I. Preliminary.

1. GOLDEN TEXT: "Jesus said unto her, I am the resurrection and the life" (John 11: 25).
2. DATE: February or March, A.D. 30.
3. PLACE: Bethany, on the Mount of Olives.
4. CIRCUMSTANCES: The Synoptics omit the miracle of the raising of Lazarus from their narratives, either out of regard for Lazarus who was living when they wrote, or because they prefer to emphasize the Galilee, rather than the Judean, ministry of our Lord. Mark (14: 3-9) records Mary's act of gratitude for the restoration of her brother. All the Gospels relate the triumphal entry into Jerusalem, and the determination of the Sanhedrin to strike a decisive blow. "Apart from the resurrection of Lazarus," says Pressense, "neither this enthusiasm, nor this outburst of hate, is accounted for."

II. Introductory.

Jesus had been notified of the sickness of Lazarus. He remained away until after his death, and then went to Bethany. Tidings of his approach reached Martha, who, not waiting to tell Mary, left the house and went to meet him. "Lord, if Thou hadst been here," said the stricken woman, "my brother had not died." There was no complaint, no murmur, in her tone—only that mournful regret at what might have been. Still, she had a noble confidence, and she ventures to express it, that even now, though it was so late, whatever He might see fit to ask of the Christ, the Father would grant him. "Thy brother shall rise again," said Jesus consolingly, and yet with a hidden significance. "Yes," was her reply, with meek submission, "at the last day, in the resurrection, he will rise again." She did not add, though she may have thought it, "but that is so far off." And then came the thrilling words that made her forget for the moment her grief and despair, and fixed her attention solely upon the Speaker—words compact with meaning and freighted with hope and comfort for every human being—"I am the Resurrection and the Life. He that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die." "Believest thou this?" Jesus inquired. Overwhelmed with the impressive announcement, unable to fathom its full meaning, "her faithful love supplied the answer: "Yea, Lord; I have believed that Thou art the Christ, the Son of God, even He that cometh into the world." Returning home Martha quietly informed her sister of Jesus' approach, and Mary rose hastily to go to meet him in the outskirts of the town. Some of the Jewish rulers who were paying the sisters a consolatory visit, followed her, supposing that she was going to the tomb of her brother. On reaching Jesus Mary fell prostrate at his feet, and, in a burst of grief, uttered almost precisely the words with which Martha had greeted him. Our Lord was profoundly moved—even to tears. He inquired where they "had laid him;" and as He moved towards the place, some of the Jews present, noticing His tears, carpishly inquired why this Opener of blind eyes did not prevent the death of the friend for whom He mourned.

III. Expository.

21, 22. Then said Martha—She had believed on Jesus on learning of His approach to Bethany. If thou hadst been here, my brother had not died—language which both of the sisters may have frequently used to one another, for Mary also uses it in her greeting to Jesus. But I know that even now—R. V., "and even now I know that." Whatsoever thou wilt (R. V., "thou shalt") ask of God, God will give it—A vague though direct expression of her confidence. Martha could believe in general, but not in particular. She was perplexed by the message Jesus had sent, that this sickness would not be "unto death." She knew of the raising of Lazarus' daughter, and of the young man at Nain. But Lazarus had now been dead four days. Corruption omissions the words, "from the place where the dead was laid." Father—They had called him a blasphemer (10: 37) for claiming that God was His Father. Perhaps some of His accusers were present. He here again asserts His Sonship, and shows that His claim is recognized by performing a stupendous miracle through the power given Him by the Father. Thank thee that thou hast heard (R. V., "heardst") me—not prayer, but praise. The prayer had been offered before (Meyer, Alford) or at the moment (Tholuck); or there had been no prayer, according to Westcott, who says: "This passage may help to an understanding of the true nature of prayer in the case of our Lord, as being the conscious realization of the divine will, and not a petition for that which is contingent. Compare 1 John 3: 22."

IV. Inferential.

1. Jesus never comes too late.

2. It is so natural to preface our trials with an "if," or a thought of what might have been.

3. We are willing sometimes to give expression to a general principle which we hesitate to have applied to our particular case.

4. Christ is the Author of eternal life to them that believe on Him—A life which physical death cannot touch. "To die," says Godet, "in the fullness of light, in the calm glory of the life which is in Jesus, is no longer that which human language calls by the name of death."

5. Christ is the Resurrection for non-believers, as well as believers. All that are in the graves shall hear His voice, and come forth; but for those that have done evil, for the ungodly, it will be a resurrection unto condemnation.

6. How many of our articles of faith would stand the searching, personal question, "Believest thou this?"

7. Trouble teaches us how much grace we have.

8. In no respect, perhaps, can we follow Jesus more profitably than in the frequency and fervency of our prayers.

9. Jesus is worthy of our entire, our supreme confidence. We may unhesitatingly commit to Him our souls and our bodies, our present and our eternal future.

The Conferences.

MAINE CONFERENCE.

Lewiston District.

Richmond Camp-meeting.—This meeting is an independent one, and the Association invited the writer to take charge of it this year. The meeting commenced Monday evening, Aug. 10, and closed the following Sunday evening. The grounds were in very fine condition, and the attendance was about the same as for several years past. Quite a good deal of rain fell during the week—a large and one was present on the Sabbath, which had been larger had the weather been favorable during the morning. The preaching was of a very high order; some of the sermons were masterpieces of pulpit eloquence; and yet where all did so well, it would not be wise to specify. The following were the preachers in the order named: Revs. A. S. Ladd, N. C. Clifford, F. W. Brooks, of East Maine Conference, H. A. Clifford, W. F. Holmes, J. F. Haley, of East Maine, J. A. Corey, L. B. Coddington, T. F. Jones, Dr. Chadbourne, of Boston, G. W. Hunt, of Newport, R. I., H. Hewitt, W. S. Jones (twice), Dr. J. O. Knowles, of Worcester, Mass. (twice), E. L. House. The brethren from abroad did an excellent service. Dr. Chadbourne's sermon was strong and grand. Bro. Hunt was greatly enjoyed by his old friends in the Kennebec Valley; he preached, exhorted and sang with his accustomed ability and acceptability. Dr. Knowles fully sustained his reputation as a rising and eloquent preacher. Many of the social meetings and altar services were occasions of great impressiveness and helpfulness.

The love feast on Sunday morning was a season of great blessing. The singing was led by Rev. W. S. Jones. Mrs. Ladd presided at the organ, and was assisted by Mrs. Mary Jones Baker. Indeed, Bro. Jones and his family were important factors in the conduct of the meeting.

Among the other preachers who assisted in the services were, Revs. F. C. Haddock, F. C. Rogers, M. C. Pendexter and W. S. McIntire. I desire to express my appreciation of the hearty and cheerful co-operation of my brethren in the ministry.

The spirit of the meeting from beginning to the end was beautifully sweet and harmonious. So far as we could discern, the good done was almost entirely among Christians. The location of these grounds is so excellent, the grove so fine, and the facilities for reaching it so good, that it ought to be one of the most largely attended and successful meetings in New England.

A. S. LADD.

Augusta District.

North Anson Camp-meeting.—The Augusta District of the Maine Conference has three camp-meetings within its bounds. This year these came on three successive weeks; and as our presiding elder, Rev. J. B. Lapham, is a new man at the helm, he thought it would be too much of a strain for him to assume the conduct of them all the first year of his administration. So I accepted his invitation to take charge of the North Anson meeting. Once before I took charge of this meeting, and at several other times I have assisted, and my recollections of former meetings gave me pleasant anticipations of this one. The meeting commenced Monday evening, Aug. 24, and closed the following Friday evening. The first service was a social one led by Rev. G. M. Hamlen, of Kinsey, Alabama. It was an excellent beginning of an excellent meeting.

This grove is a very fine, thrifty, hardwood growth. The boarding-house is conducted by the Association, and there is no attempt to make money out of the operation, but excellent fare is furnished at very low prices. A small admission fee is charged at the gate. Most of the societies still worship in tents, though a number have commodious chapels, and others are expected to build. The Association owns a building for ministers to lodge in, and the good sisters bring in their feather beds, thus placing the brethren under special obligations. This meeting has always retained much of the old-time fervor and power.

The meeting this year was pronounced one of the best ever held here. It went on from beginning to end without jar or discord. The preaching was direct, plain and powerful. Many of the social meetings and altar services were seasons of great victory. One thing was very remarkable: On Thursday and Friday it rained quite hard, some of the time very hard, yet the audiences sat under their umbrellas and paid the best of attention. I never saw it on this wise before, and I have been attending camp-meetings for more than thirty years.

The following brethren preached in the order named: Revs. G. W. Barber, C. A. Laughton, G. M. Hamlen, J. A. Corey, M. E. King, A. Hamilton, D. H. Elia, D. D., of Boston, E. L. House, H. Chase, E. O. Thayer, A. S. Ladd. Among others who were present and rendered efficient service were Revs. N. C. Clifford, R. Lawton, C. M. Abbott, W. B. Eldridge and A. Turner. Bro. J. N. Smith, of Skowhegan, took charge of the music, and this part of the services was excellent. Mrs. Ladd conducted very interesting meetings for young people and children. Quite a good many presented themselves as seekers of pardon, and many others as seekers of hearty prayer.

Friday morning a glorious love-feast was held, and Friday evening a social service of very deep and precious interest was conducted by Rev. N. C. Clifford.

Fifty dollars were contributed to Malibu Seminary, Kinsey, Alabama, to name a room in the building for myself and wife. Bro. Hamlen did excellent service and made many friends at this meeting. One other item of special personal interest is worth recording. Before Dr. Elia preached his grand sermon, we sang the hymn of his composing—the 198th of our Hymnal—and I also announced that the Doctor was born only a few miles from where we were then worshipping.

I have never had aspirations for the presiding eldership; but if all the duties of the office are as pleasant as have been those in connection with the camp-meetings at North Anson and Richmond, it cannot be such a terrible thing after all.

A. S. LADD.

Gardner, Me.

Hallowell.—On Sept. 6, Rev. W. F. Holmes received 13 into full membership—11 from the building, mostly the result of last winter's revival. Work is progressing on the new parsonage. It is expected that it will be ready for occupancy this winter.

Strong.

The Allen camp-meeting opened Monday evening with a social service led by the presiding elder, Rev. J. B. Lapham. There was a large attendance, and the meetings were very interesting to those who were so fortunate as to be present. On Tuesday morning, Rev. W. H. McAllister gave a Bible reading; subject, "Whole being to God." In the afternoon, Rev. H. L. Crockett gave an excellent sermon on heaven from Christ's words, "I go to prepare a place for you." In the evening Rev. W. B. Eldridge preached on "The wise and foolish builders."

Wednesday morning the sun rose bright and clear. The people soon began to come in large numbers. The morning social service was led by Bro. House from Skowhegan. Rev. G. W. Barber followed with a sermon from 1 Chronicles 28: 9: "Know then the God of thy fathers," etc. Rev. W. H. McAllister closed the services with an exposition of one part of the text, "a perfect heart." At 2 o'clock Rev. E. L. House preached a stirring sermon to the sinner on "Satan's devices;" text, Gal. 5: 6: "Be not deceived; God is not mocked." etc. A large audience listened with close attention. Rev. W. S. McIntire followed with an altar service at which several seekers came forward, and many sought harmony with God. There was a quick and general response to the invitation, showing that the Spirit of God was upon the people. Rev. W. S. McIntire preached Wednesday evening on "God demands truth in the inward parts."

Thursday was a beautiful day. A large congregation listened to a powerful sermon by Rev. J. A. Corey, from the text, Acts 5: 29: "We ought to obey God rather than man." It was followed by thrilling exhortations from N. C. Clifford and J. B. Lapham. His hearers responded by an altar service that must have sealed the truth to many hearts. Mrs. Beedy, of Farmington, then presented an excellent paper on the work of the W. C. T. U. An impressive sermon was given in the afternoon by Rev. E. O. Thayer from Rev. 19: 21: "I have sown seed, and have not known what it shall bring forth." New seekers at the altar service demonstrated the fact that the truth had pierced many hearts. In the evening Rev. J. M. Frost preached to the largest congregation of the week (extra trains were run for this service) from 2 Kings 1: 8: "When I bow down myself in the house of Rimmon the Lord pardon thy servant in this thing."

The love-feast on Friday morning was one of the best we ever attended; 112 persons gave positive testimonies to the power of saving grace. The oldest was 84 and the youngest a child of four years. It was heaven to be there. Rev. E. C. Springer followed with a sermon on the new birth, demonstrating its possibility and necessity with striking illustrations. An Epworth League service was held at 1 o'clock, and its work was presented in excellent remarks by Bro. Hamlen, Lapham and others. The sermon of the afternoon was delivered by Rev. M. E. King on the word "Amen;" subject, "The Lost Chord," on the importance of harmony with God to bring forth that praise, glory and adoration designed in creation. The altar service was the most powerful of any during the week, many seekers coming forward. A shower sent us to the Phillips Chapel, where it was continued in a wonderful demonstration of the Spirit's power until past 5 o'clock. The closing service of the evening was led by Rev. A. Hamilton, whose text was Rom. 8: 32: "He that spared not His own Son, how shall He not with Him also freely give us all things." The inexhaustible treasures of heaven so freely offered us in Christ were beautifully portrayed. Solemn exhortations from Rev. J. B. Lapham, W. B. Eldridge and M. E. King followed. A husband and wife rose for prayer.

Thus closed one of the best camp-meetings ever held in this State. There were new seekers at every altar service after Tuesday. It is impossible to tell the result, but safe to predict that blessed revivals will follow such quickening of believers and the conversion of some in nearly every society represented. The people were with glad pleasure with the leadership of our new presiding elder. The conviction is deepening and becoming general that he has been called of God to do noble service in this new relation.

M. E. K.

EAST MAINE CONFERENCE.

Bucksport District.

Winterport.—Two have recently requested prayer, and three have been received into the church. A deep spiritual revival prevails, and the pastor, Bro. H. W. Norton, is full of hope for a good year.

Surry.—The pastor, Rev. D. B. Phelan, has been taking a vacation and visiting friends in the western part of the State and in Massachusetts. Several have been baptized and received into the church at East Bush Hill since Conference. The people are anticipating a grand rally when the Association convenes here in October.

Bar Harbor.—Bro. Winslow is steadily improving in health, and hopes to do his own pulpit work by October. A recent concert, largely managed by Mr. George Winslow, the pastor's oldest son, given in the parlors of the Lonsburg hotel, netted \$160. The outlook for saving the church edifice for Methodist brightens.

East Bucksport.—The church edifice has been shingled and somewhat repaired. Several have begun the Christian life at Long Pond.

Orrington.—Three class meetings are sustained on this charge, one having recently been revived. The parsonage is completed, and Bro. Carter is much pleased with the improvements made.

South Orrington.—The church edifice has been much improved with shingles, paint, fresco paper, new lamps, etc. The Epworth League became responsible for the inside work, and the hills are nearly bare.

Southeast Harbor.—The debt is reduced to the last note of \$200. The ladies have beautified the front of the entrance to the church with a tasteful flower-bed. At the last quarterly conference Dr. Bates reported his usual large number of pastoral calls. This kind of ministerial work always brings ample reward.

Machias.—The Ladies' Aid Society, by the help of their pastor, Bro. Boynton, cleared \$150 at the camp-ground boarding-house, and it has been applied to reduce the church debt, and has now about \$500. The audience-room has been supplied with a beautiful edition of Wesley's Select Psalms. All the churches should have them.

East Machias Camp-meeting.—The week was very unfavorable in weather, as it rained most of the time. Nevertheless, there was excellent preaching, spiritual and earnest. The meetings were helpful to all Christians, and we trust many souls resolved to turn to the Saviour. Several new cottages have been built. Two very neat and commodious society buildings were dedicated at 4 o'clock Thursday afternoon, constructed largely by the efforts of the pastors, Revs. J. H. Irvine, of Milltown, and J. D. McGraw, of Alexander. Others will be built before another season. Improvements are being planned in many directions. The meetings were a grand success, and had the weather been favorable, doubtless the attendance would have exceeded that of any previous year. Twenty preachers were in attendance and assisted in the various services. The following preached: Mary Kearney, A. J. Hayes, T. A. Hodgdon, H. I. Irvine, A. W. C. Anderson, W. A. McGraw, A. J. Lockhart, C. L. Haskell, S. M. Small, J. D. McGraw, S. C. Cummings, G. E. Edgett. The closing service was very interesting and solemn; parting exhortations being given by a large number of the ministers present. Eternity alone can reveal the results. The boarding-house, under the care of Rev. E. H. Boynton, was a grand success for the Association and for the Machias church. The table was excellent. The presence of Rev. S. S. Gross and Rev. C. S. Cummings was a source of much help and inspiration to many of the younger brethren. Long may they live to assist in other camp-meetings! Now for our fall work and revivals!

J. F. HALEY.

Bucksport.—The Seminary already has over 175 students in attendance, and more are expected. The thorough improvement made in the boarding-house during the summer are warmly approved by the returning students, whose increased numbers have compelled the finishing of rooms in the attic. The new teachers are enjoying the enthusiasm of their pupils in the music and commercial departments. The school facilities have been increased by a piano, a harmonium and two Remington type-writers. Since the close of the spring term over 250 volumes have been added to the library, among the donors being Senator Hale, of Ellsworth, Hon. S. L. Milliken, of Belfast; W. A. Wright, M. D., of Readfield, Me.; the editor of the *Times*, and Mr. L. B. Hason, of Middleboro, Conn. On a recent Saturday 166 teachers, students, and a few friends took a trip to Castine on one of the river steamers; the boys defeated the Castine nine at baseball; and the party enjoyed a delightful sail on the Penobscot. The prosperous opening of the term, much in advance of the past highly successful year is heightened by a marked spiritual interest already prevailing. Twenty students have expressed a purpose to be Christians, of whom eighteen have been happily converted, and teachers and students are looking forward to increasing fruits and blessings.

What Was It?

The cucumber? It's always the cucumber, of the watermelon; never the ice water, oh, no, which causes the cholera morbus. Don't deceive yourself. It is the ice water nine times out of ten.

Sanford's Ginger.

Containing, among its ingredients, the best of imported and the purest of medicinal ginger, instantly relieves cholera morbus, cramps and pains, and every summer ill, prevents indigestion, destroys disease germs in water drunk, creates perspiration, breaks up colds, chills, and simple fevers, overcomes exhaustion, allays nervousness, promotes sleep, and wards off malarial, contagious and epidemic influences. No household or traveler is safe at this season without it.

Beware of cheap, worthless, and often dangerous ginger, which are urged as substitutes. Ask for SANFORD'S GINGER with Owl Trade-mark on the wrapper, and take no other.

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morors, and every disease of

the skin, except Thunder

Humor, and Cancer that has

taken root. Price, \$1.50.

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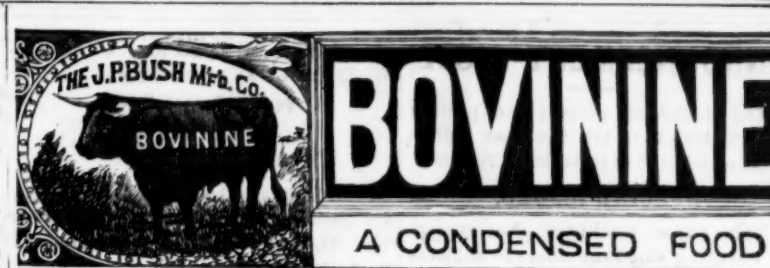
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BOVINE is indispensable in all cases of typhoid fever, especially during convalescence. The active principles

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AARON R. GAY & CO.,

Stationers and Blank Book Manufacturers.

ANNOUNCEMENT--1892.

The immediate present and past of Zion's Herald are the best indications of what it is to be in its future.

SPECIAL ISSUES.

This paper instituted the custom of devoting single numbers to subjects of importance. It is intended, as often as once a month, to do this during the coming year.

Conference Numbers.

One number for each of the six Conferences will be published at an early date, commencing with East Maine. Matters of particular interest in each Conference, with personal mention of ministers, a full official directory of each church, with attractive illustrations, will be provided for our readers. The purpose is to afford each Conference a better acquaintance with the work and workers throughout the New England field.

There will be another

Gilbert Haven issue

brought out in January. The "Superannuates' Annual Love-Feast," to include the Wives of deceased ministers, will occupy one week. We shall also provide

A Sunday School Number,

A Church Music Number,

A Woman's Number,

all the contributions in the latter to be written by women.

A Layman's Number,

in which the Pew will frankly utter its opinions, and

A Memorial Number,

in which will appear a fac-simile of the first page of the first Zion's Herald, will be of marked interest.

Symposiums.

These include another phase of special issues, which our readers have very gratefully welcomed. We shall group the ablest opinions on the following subjects:—

HOW BEST TO PROMOTE REVIVALS.—THE ATTITUDE WHICH PROTESTANTISM SHOULD BEAR TOWARDS ROMANISM.—THE RELATION OF THE PULPIT TO SOCIALISM.—WHAT SHALL THE CHURCH DO WITH THE DRINK TRAFFIC?—WHAT HAS THE PULPIT TO SAY UPON CURRENT REFORMS? Including other vital topics.

Department Contributors.

Zion's Herald has inaugurated a practice, which will be expanded in the future, of assigning departments of the paper to able specialists. Dr. DANIEL STEELE'S COLUMN, PROF. C. T. WINCHESTER UPON CURRENT LITERATURE, PROF. WM. NORTH RICE'S SCIENTIFIC NOTES, AND REV. W. D. P. BLISS, editor of the Dawn, upon SOCIALISTIC PROBLEMS, are illustrations of a larger and definite plan in the future. Our readers will thus be promptly provided with the best upon these important lines.

Our Educational Series.

There will soon be commenced in our columns a remarkable series of articles upon the EDUCATIONAL PROBLEMS which now agitate all classes of the people. The contributors will be selected from the leading educators of the country, who are at the head of colleges and universities of all denominations.

Other Editors.

A thoughtful reader, who expresses great gratification with the series of "Our Editors" just closed, suggests another of six, taking one representative editor from prominent religious journals connected with other denominations. We shall be pleased to comply with this excellent and reasonable request.

Our Correspondents.

Our corps of correspondents in the Old World, not less than in the New, are particularly well located, and are alert in furnishing our readers with necessary intelligence relative to current thought and Christian and reformatory movements.

Epworth League.

It will not be forgotten that Zion's Herald was the first of the Methodist weeklies to devote one issue monthly to this department of work in our churches. We shall endeavor even more generously in the future to magnify this *Protestant Movement*. The address of HUGH PRICE HUGHES, to be given at the annual meeting at Portland, will be stenographically reported in full for our columns. Revs. W. I. Haven, F. N. Upham and M. S. Kaufman render the League's excellent service as our helpers in this department.

The Ecumenical Council.

This great gathering of world-wide Methodism through its ablest representatives will convene in Washington, Oct. 7, and continue its sessions for two weeks. Zion's Herald will make particular effort to place its readers in rapport with this great assembly. The report of this Council alone will be worth the price of the paper for a single year. Ministers should, therefore, see to it that their people subscribe in season to secure the October numbers.

General Conference.

The next General Conference, which will convene in Omaha the coming May, will be the most important and exciting of any since the great slavery contest. No member of our church should be without a Methodist paper. Zion's Herald, with its characteristic frankness, will discuss the grave questions that will be debated and settled, we trust, at the next session. Full abstract reports of proceedings will be furnished, with PEN PORTRAITS of the delegates, as at the last session.

A Family Paper.

Withal Zion's Herald will continue to be the best family paper for New England Methodists, with a single desire to serve every member of our families and every important interest of the

church in New England. CHAPLAIN W. O. HOLWAY'S unrivaled

Sunday School Notes,

with the

Outlook

on the first page, so highly appreciated, are permanent features of the paper. The 6th page, which is characterized as the Family Page, and so long under the able supervision of Miss ADELAIDE S. SEAVERS, will continue to be enlivened by AUNT SERENA'S talks with her feminine readers. The Youth and the Children will receive generous attention in our columns.

Thus, with the advantage of added experience, we shall continue to plan still larger things for our readers. To make Zion's Herald absolutely indispensable to Intelligent Methodists, is our highest purpose. Neither time, strength nor reasonable expense will be spared to achieve such a desire. Will not our ministers, for the best good of their churches, present Zion's Herald with its plans to their people, and secure at once a large list of new subscribers?

This office will be happy to furnish specimen copies in single roll to any minister who will request it, or mail to a list of names furnished for trial for one month. Let the purpose be general and successful to

Put Zion's Herald into Every Methodist Home!

ZION'S HERALD

For the Year 1892.

A SPECIAL OFFER

TO NEW SUBSCRIBERS.

All who subscribe before October will get the paper

FIFTEEN MONTHS

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The paper will be sent from October 1 the remainder of the year free to all New Subscribers who subscribe for One Year.

When the full amount of the subscription price (\$2.50) is received their paper will be credited to Jan. 1, 1893.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money before Jan. 1.

Specimen Copies Free.

All letters relating to the subscription department of the paper, or on other business, should be addressed to

A. S. WEED, Publisher,
36 Bromfield St., Boston.

Review of the Week.

Tuesday, September 15.

— Sudden floods in Spain, in the province of Toledo, result in the drowning of thousands of people.

— Great Britain seizes the Island of Mitylene so as to checkmate Russia.

— Death of Hon. George B. Loring.

— The Credit Foncier of Paris has taken the new Russian loan.

— A train on the New York Central made 436 1/2 miles in 40 minutes, including three stops, which consumed 14 minutes.

— Sea-pioneers have a fight with Russian soldiers in Bering Sea.

— The Chamber of Commerce gives a reception to Southern visitors.

— The Chilean junta is punishing murderers.

— Large sums of money are being sent West to help move the crops.

— Balmaceda leaves Chile on board the U.S.S. "San Francisco."

— It is estimated that 11,000 Mohammedan pilgrims have died of cholera this season.

— It appears from the best advices obtainable that the British did not really occupy Mitylene, but only showed the world what they could do if occasion required.

— The ex-president and ex-cashier of the wrecked Spring Garden Bank, Philadelphia, were sentenced to ten years each in the penitentiary.

— The leasing-out of convicts in Tennessee is to be kept up. The Tennessee legislature kills the bill to abolish the system.

— Mr. Spurgeon's condition is so much improved that the daily bulletins which have been given out will be discontinued.

— The Queen Regent of Holland proposes to introduce a system of electoral reform, a reorganization of the army and navy, and to improve the condition of the working classes.

— Two boys, each about eight years old, in Liverpool, have confessed to drowning a comrade, of the same age, in order to obtain his clothes, which they pawned.

— Rev. Dr. MacLagan was enthroned as Archbishop of York yesterday.

— Sir John Steell, B. S. A., who was known as the "Sculptor to her Majesty," died yesterday in England.

— A labor riot of mill hands occurred at Ottawa. About 1,500 strikers forced others to quit work. Troops were called out.

— The lands of the Indians on the Sac and Fox and other reservations are to be opened to settlement.

Thursday, September 17.

— Troops are protecting mill property at Ottawa, Ont.

— France and Italy recognize the provisional government of Chile.

— Pillage and murder result from the scarcity of food in southern Russia.

— Thirty-six missionaries of the American Board departed for various foreign stations.

— Flower and Sheehan were nominated by the Democrats of New York for governor and lieutenant governor respectively.

— The reports from Spain of loss of life and property by the floods are appalling. Three thousand human beings perished at Consuegra alone.

— Mrs. Harrison and Mr. and Mrs. McKee, with the children, are at the Woodland Park Hotel, Aunburydale.

— Almy was indicted for the murder of Christ Warden.

— China is preparing a statement for the Powers regarding the recent riots.

— The Massachusetts Republicans nominated Hon. Charles H. Allen for governor, and General John W. Kimball for auditor. The rest of the ticket remains unchanged.

Friday, September 18.

— The damage by the Spanish floods is estimated at \$5,000,000.

— The supreme Roman Catholic tribunal decides that a Methodist marriage is binding.

— Failure of Nichols & Moul, one of the oldest hat manufacturing firms in the United States.

— President Carnot of France reviewed the French army, 30,000 strong, and complimented them on the success of the manoeuvres.

— Emperor William is being violently assailed by the Paris press for allying to Napoleon as "the Corsican parvenu."

— Francis Hendricks has been appointed collector of New York.

— Lieutenant Governor Jones of New York bolts the Democratic State ticket.

— A Buenos Ayres despatch to Paris announces the safe arrival of Balmaceda in Argentine territory.

— The wrecked "Pannonia" in the Pacific had on board, it is said, several missionaries; all on board were drowned.

— Five thousand people witnessed the successful launch of the four-masted ship "Susquehanna," at Bath, Me.

— For the year ending June 30, the Boston & Maine Road shows: Gross earnings, \$15,382,539; net income, \$1,789,279; surplus for year, \$319,000.

— Partial returns of the Norwegian election show a majority for Premier Stoen.

— The "Fuerst Bismarck" beat by five minutes the best previous record between New York and Southampton.

Saturday, September 19.

— "Consolidation money," to the amount of over \$18,000, has been returned to the State National Bank of Boston.

— The Boston Post has changed owners, but not politics.

— The British government complains to our State department that too many seals have been killed in Bering Sea.

— President Dillon, of the Union Pacific, speaks hopefully of the debt-reducing scheme.

— Twelve hundred bodies have already been buried at Consuegra, Spain.

— Gen. Isaac F. Quimby died in Rochester, N. Y.

— Admiral McCann defends the acts of Minister Egan. He tells how the latter saved the lives of Congressional leaders W. L. Scott died suddenly of heart-failure in Newport, R. I.

— The President has signed the proclamation opening to settlement and homestead entry, Sept. 22, the newly ceded lands of the Sac and Fox, Kiowa and Potawatomi Indians in the eastern part of Oklahoma.

— Steamship "Mondego" has been wrecked on the coast of Newfoundland. Her cargo consisted of \$25,548 bushels of rye and 554 head of cattle.

— James E. Ostrander, of Kingston, N. Y., was arrested for stealing \$75,000 from the Ulster County Savings Institution, of which he was treasurer.

Monday, September 21.

— Ex-President Balmaceda did not leave Chile after all. He committed suicide in Santiago on Saturday.

— Five persons were killed in a collision on the Union Pacific in Idaho.

— The St. Clair tunnel was formally opened.

— The "Haita" will be released on bond.

— Ex-Congressman W. L. Scott died suddenly of heart-failure in Newport, R. I.

— The American Agriculturalist estimates that there is a shortage of 300,000 bushels in the world's supply of wheat and rye.

— Mexican revolutionaries have been overtaken by government troops and their leader hanged to a tree.

— Two children were burned to death and two more half suffocated at their home in Roxbury while their parents were attending mass.

— A Chicago family of seven were smothered while asleep.

— At Almeria, Spain, 1,781 victims of the flood have been buried.

— Twenty-nine miners lost their lives by an explosion in a Belgian quarry.

— Alexander Jacques, the French faster, yesterday completed a fast of fifty days at the Westminster (London) Aquarium.

— Proposals will be submitted to the Upper Chamber in New Zealand for a legislative body to be composed entirely of women.

— The proposal to substitute Shakespeare for the Bible in the Reading (Penn.) public schools has been voted down.

THE CONFERENCES.

(Continued from Page 3.)

be through no lack of energy on the part of the presiding elder.

— *Thomaston.*—God is manifesting His approval of the work under Bro. Plumer. Three have been baptized recently, and four received on probation. Some repairs are being made on the parsonage. Besides performing his part of the service of chaplain in the State Prison, the pastor preaches in the outlying districts. People need not perish for lack of knowledge.

— *Camden.*—There are signs of increasing religious interest at Camden. There is an increasing attendance at the week-night prayer-meeting. Some have been baptized of late and some received into the church.

— *Bro. Plumer.* The pastor, amidst the work in the rural places, thus reaching many outside the immediate church. Bro. Dickens is increasingly popular in the Sabbath-school. Rev. Bro. Beale, whose home is in Camden, is stopping a few weeks in Augusta with his children, while his wife is with her son, Rev. W. F. Berry, in Farmington. Bro. Church, who removed from this place to California last year, writes that he has just begun to occupy his own home in Oakland. This is the twenty-ninth removal since his marriage in 1837. He and Sister Church are well. They hope to rest there until they rest in heaven.

— *South Thomaston.*—Rev. Bro. Bickmore finds his fifth year here to be the best. Five were baptized recently at Spruce Head.

— The pastor's wife has collected money and paid for shingles to reshingle the church at South Thomaston. One soul has been converted.

— *Rockland.*—Steps are being taken toward repainting the church. An additional chimney has been built, made necessary by the increased heating apparatus. There were twenty-four prayers and thirty-six testimonies in the Tuesday evening meeting last week. A class in Bible study is successfully carried on each week. A series of afternoon prayer-meetings is soon to be inaugurated.

— *Waldoboro.*—The general work of the church is moving well in Waldoboro. Two persons have requested prayer. There is a

prosperous Epworth League here. A piano has been purchased for the vestry, and a new singing book introduced into the social meetings. Bro. Hadlock works for the conversion of sinners.

Bangor District.

"Home, sweet home!" After wandering among the churches of Aroostook County for ten weeks, we are thankful for the privilege of renewing the acquaintance of the members of our own household!

The churches, with scarcely an exception, are in a state of prosperity. We now have ten preachers in the "Garden of Maine," and are on the lookout for the eleventh man. The Baptists, Free Baptists and Congregationalists have, all together, thirteen men on the same territory.

— *Dexter.*—This church continues to take on strength week by week. A few Sabbaths ago Bro. Clifford, the pastor, administered the rite of baptism to fourteen young people. This is one of our growing churches.

— *Dover.*—Bro. Day is busy looking after the fire which was kindled in his field as the result of our camp meeting at Foxcroft, which was so helpful to his people. He proposes to put in a revival effort even before the early frosts.

— *Cornwall.*—Bro. Hamilton writes: "Three of my young people were converted at camp-meeting, and one since. Praise the good Lord!" The Bailey praying band began meetings there Sept. 12.

— *Dixmont.*—A resurrection morning is dawning on the old hills of Dixmont. Bro. H. E. Dunnack is pushing things. Two new Sunday-school libraries have been purchased, an aggressive Epworth League organized, and twelve converts reported for the quarter. At North Dixmont the hall is becoming too small, and a new church is whispered on the air.

— *St. Albans.*—Bro. Dodge who has recently been appointed to this field, is in the midst of a wonderful revival. He is being assisted by a friend minister. Thirty-five have been converted and reclaimed, and the good work continues.

— *Hartland.*—Bro. W. H. Dunnack rejoices in seeing the tide of prosperity flow in. Some very promising converts have recently joined the church on probation. The pastor gives his whole time to the people of this village, and finds that "a little farm well tilled" yields larger results than a wider field partially cultivated. Up to Aug. 1 he had made 225 pastoral calls.

— *Orono.*—On account of the delay in receiving some of the finishing material for the church, the reopening has been postponed until October. Bro. Morgan is looking after both the temporal and spiritual interests of his society, and is equal to the task. All departments of his church work are prospering.

— *Old Town.*—At a quarterly meeting held by Bro. Simpson a few weeks ago, 3 were baptized, and 9 were received into full membership. The congregations are large, and the work goes well. The organization of an Epworth League is next in order. Our Ministerial Association and District Epworth League convention will meet with this church in October.

— *Lincoln and Mattawamkeag.*—Since Conference Bro. Powlesland, the pastor, has baptized 8 persons and received 6 into the church from probation and 1 by letter. The year thus far is opening hopefully.

— *Kingman Charge.*—Bro. Grass has organized a church at Jackson Brook, also a Sunday-school with an average attendance of forty-five. A revival is in progress. The pastor writes that eight requested prayers at his last meeting.

— *Danforth.*—Mr. Henry Putnam has kindly presented our society a church bell weighing 800 pounds, which is highly appreciated by our people. Large congregations greet the pastor morning and evening. There have recently been converted, and Bro. Knoll rejoices in seeing the cause of Christ advance.

— *Vancboro.*—A bell has also been hung in the belfry of our church at this place. The pastor recently baptized six children and three adults. Two have been converted at Vancboro, and one at Lambert Lake. Several have requested prayers at each place.

— *Forest City.*—Bro. Page is looking after his city appointment, and is having a good time. Things are moving pleasantly and prosperously. The finances are kept up promptly, and all bills are paid monthly.

Our camp-meetings at *Hodgdon* and *Foxcroft* have been seasons of deep spiritual interest. Sinners have been converted, wanderers reclaimed, and believers wholly sanctified. Drs. Bates and Hamilton, of East Boston, did us grand service at Foxcroft. A full account of these meetings will be given by the secretaries of the Camp-meeting Associations.

NEW HAMPSHIRE CONFERENCE.

Dover District.

— *Haverhill, First Church.* is doing good work under the lead of the acceptable and efficient pastor. The weekly-offering plan of finance is working very satisfactorily. Several have been received into church membership this year. One person enlisted in the army of God last Sunday evening.

G. W. N.

As the evenings grow longer good light is a desideratum, and the modern lamp is both ornamental and useful since important improvements for safety and steady light are secured. Jones, McDuffee & Stratton have

Exhibition of Lamps.

In our enlarged premises we have given better space to our LAMP DEPARTMENT. An extensive exhibit of Fine Banquet Lamps, Desk Lamps, Library Lamps, Piano Lamps and Reading Lamps will be seen on the Entersol or Gallery Floor. Important improvements have been made in the safety as well as in the light-giving powers of Lamps, and what was deemed a good burner a twelvemonth ago is inferior to-day.

We invite attention to novelties in silk and linen Lamp Shades, recently landed from Paris and Vienna. The above exhibit includes all grades, from the ordinary values to the richest specimens for wedding and complimentary gifts.

By Steamers "Roman," "Steinhoff," "Cephalonia" and "Ottoman," we have added novelties of Dinner Sets, Rose and Gold Table Glassware, China Bedroom Sets, Umbrella Holders, etc., to be displayed on Monday.

INSPECTION INVITED.

Jones, McDuffee & Stratton,
CHINA, GLASS AND LAMPS.
(SEVEN FLOORS).
120 FRANKLIN ST.

an extensive department now ready for inspection.

Is a spoonful a spoon

heaping full

or

rounding full?

One rounded teaspoonful

of Cleveland's Baking Powder

does as much work as a

heaping teaspoonful of

others; quite a saving on a

year's bakings.

Cleveland's leavens most

and leavens best. Try it.

Lamson & Hubbard's

NEW FALL STYLE

SILK HAT.

It is made in three proportions

for young, middle-aged

and elderly gentlemen.

Our Silk Hats are ironed free in all

leading cities of the United States, and

in London, Paris and Berlin.

Send for new fashion card,

giving prices and instructions

for ordering.

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DESTROY IT AND ENSURE

Health and Pure Air

BY USING

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